

# The INSTRUCTOR

January  
1943

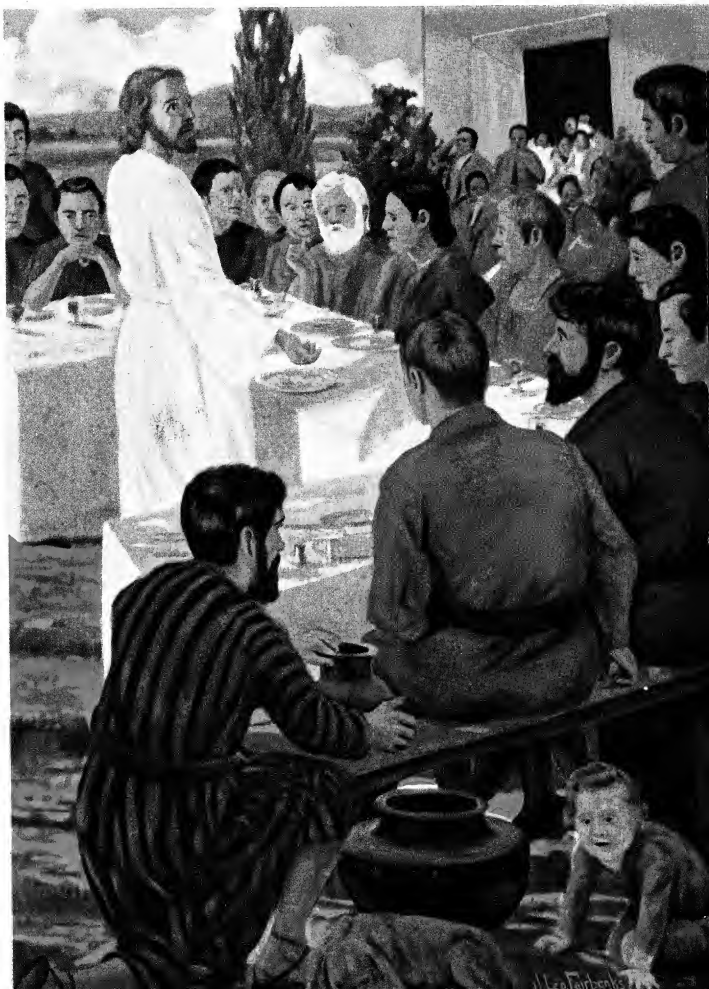


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(III Nephi  
18:1-39)

See Article  
page 21



This issue  
Contains  
Lesson  
Helps  
for  
March  
1943





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Sincerely your brother,  
Ray L. Jones, Principal,  
Star Valley Stake L.D.S. Seminary."



# The Instructor

Official Organ of the Sunday Schools of the Church of  
Jesus Christ of Latter-Day Saints

Devoted to the Study and Teaching of the Restored Gospel

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JANUARY, 1943

NO. 1

## SUNDAY SCHOOL CHILDREN—THE HOPE OF THE WORLD

*By A. Hamer Reiser*

When the world is free again, we can rebuild it into a decent abode for mankind, if we will build it for the children of the world.

We cannot so build, unless we of the outgoing generation repent of the folly, hate, selfishness and injustice of which we have been guilty. We can so repent and so rebuild, if we will give the world's greatest child welfare organization the place of importance it deserves.

The Christian Sunday School is the world's greatest child welfare organization. It is international in its scope. It enlists the enthusiastic service and devotion of millions of unselfish adults.

The Sunday School is remarkable for the fact that so many people by their attendance and willingness to serve in it, seek the Sunday School. They seek it, because it is a functioning agency through which they can express their convictions about how to build a better world order.

The Sunday School is our hope for a better world because its single purpose is to give the children of the world the leadership of the Lord Jesus.

Every Christian Sunday School indoctrinates its members from the beginning with the love of the Savior of the world. To them He is the Prince of Peace. Their love ignores national boundaries, race and color and the barriers of geography, time, space, language and class, because His love for mankind knows no such bounds.

His doctrine of the Fatherhood of God and the brotherhood of man is their doctrine. They are willing to live for it, because He was willing. And they want nothing so much as to be like Him. This attitude is especially characteristic of the children's classes in the Sunday School. A generation of children so indoctrinated is the hope of the world. Christian Sunday Schools can produce such a generation, if given a chance. They are more potent and more permanent as builders of enduring peace than international politicians, parliaments, treaties or police.

Latter-day Saint Sunday Schools throughout the world qualify for this task with a particularly high rating. They are already unified. Their constitution is the restored Gospel of Jesus Christ. They uphold it with fervor in all parts of the world.

Whether in Alaska, or in the European countries of the midnight sun, or in war-torn Europe even now, or in the countries of South America, in Africa, on the islands of the seas or in the republics of North America,—wherever one may find a Latter-day Saint Sunday School, he will find the spirit of the Savior of the world.

Every program, every song, every lesson, every story in some degree adds to the children's knowledge of and love for Him.

The Sunday School children of the world, in the generation of their coming into power, can usher in the reign of the Prince of Peace, if we will now give them the best Sunday Schools the world has ever known.

# DEPENDABILITY

By Superintendent George R. Hill

Forty years ago, in Professor Anthony C. Lund's music class, when we youngsters failed to sing as he directed, he often told this story: At one time in ages past, all mankind decided to give, at a given signal, one mighty shout so loud that it would be heard by the inhabitants of the moon. At the appointed time each one thought what a wonderful thing it would be to listen to that grand shout. So each decided to listen rather than to shout—all except one old woman way over in the Fiji Islands. She shouted with all her might. We were likened to "all the rest of the world" and were told that, even though she might not sing as well, he would rather have that one old woman in his chorus than a whole pack of irresponsible people who couldn't be depended upon.

How often do superintendents have cause to feel the same way. They come to Sunday School with high hopes and plans for a perfect School, only to have a teacher without previous notice, much less a prepared substitute, fail to show up. Jesus had this in mind when He said: "Then shall the Kingdom of Heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom."

"And five of them were wise, and five were foolish.

"They that were foolish took their lamps, and took no oil with them;

"But the wise took oil in their vessels with their lamps.

"While the bridegroom tarried, they all slumbered and slept.

"And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.

"Then all those virgins arose, and trimmed their lamps.

"And the foolish said unto the wise, Give us of your oil, for our lamps are gone out.

"But the wise answered, Not so; lest there be not enough for us and you; but go ye rather to them that sell, and buy for yourselves.

"And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage; and the door was shut.

"Afterward came also the other virgins, saying, Lord, Lord, open to us.

"But he answered and said, Verily I say unto you, I know you not.

"Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh."

Truly, genius, talent and ability count for very little without the willingness and determination "to be there and deliver" at the appointed time. How many Boy Scout Troops have been broken up, the boys lost to the high ideals and standards of scouting, through the failure of that eagerly planned trip to materialize! How many children have been lost to Sunday School through the failure of some teacher—failure to properly prepare the lesson—failure to show up at class! How many Sunday School superintendents have difficulty getting teachers to faculty meetings from a similar cause.

Dependability is golden, alike in Sunday School, in the football field, and in business. Undependability is like a contagious disease. It contaminates the unexposed, as a rotten apple contaminates a whole barrel of apples. Would it not be better therefore, to quietly release the undependable worker or shirker if he seems unwilling to repent, rather than to have a "whole nation dwindle in unbelief"?

What a wonderful thing to have a person who, no matter what the cost, simply *will* not let his students, his superintendency, or his boss "down"!

"Diamonds are only chunks of coal that stuck to their jobs, you see.

If they'd petered out like some people do

Where would the diamonds be?

It isn't the fact of making a start—

Its the sticking that counts today

Its the fellow who knows not the meaning of fail

But who hammers and hammers away.

Whenever you think you have come to the end

And are beaten as bad as can be,

Remember that diamonds are chunks of coal  
That stuck to their jobs, you see."

---

## WHAT COUNTS



It mattereth not how long we live,  
What counteth most is what we give  
To the stream of life, and if we prove true  
To God, ourselves and others too.

By MELBA ALLEN

# COURAGE TO DO RIGHT!

## THEME FOR MARCH FACULTY MEETING

*By Superintendent Milton Bennion*

### VI

Manifested by Jesus "when He submitted to arrest without effort to escape or to offer physical resistance; this in face of anticipated death by crucifixion." Note also His prayer in that fateful hour in Gethsemane:

"O my Father, if this cup may not pass away from me, except I drink it, thy will be done." (Matthew 26:24)

"Judas then having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons.

"Jesus therefore, knowing all things that should come upon him, went forth and said unto them, Whom seek ye?

"They answered him, Jesus of Nazareth. Jesus said unto them, I am he. And Judas also, which betrayed him, stood with them.

"As soon then as he had said to them, I am he, they went backward and fell to the ground.

"Then ask he them again, Whom seek ye? and they said, Jesus of Nazareth.

"Jesus answered, I have told you that I am he. If therefore ye seek me, let these [his disciples] go their way." (John 18:3-8)

For examples of courage shown by the ancient apostles, read, The Acts 5:27-33; 20:22-27; 21:8-14.

"Courage is one of the four cardinal virtues of the Greeks; it is a virtue that is universally admired by all peoples in all ages. Among the less developed morally, however, emphasis is placed upon martial courage and other manifestations of so-called physical courage. In case of persons and societies that have attained a high state of moral development the virtue of courage is manifest in defense of truth and justice and in the interest of the permanent welfare of mankind. This is commonly called moral courage. It calls for ability to stand boldly for right in the face of derision, material loss, social ostracism, or even jeopardy of life. Thus moral courage often includes physical courage, manifested under some circumstances as courage to sustain loss even unto death, rather than to engage in physical resistance. Some of the highest manifestations of moral courage may be mistaken by the morally backward for cowardice; yet the non-resistant attitudes shown by Jesus on various occasions are probably the highest manifestations of his great moral courage.

"The meek and lowly man of Nazareth is

not commonly thought of as a type of the courageous man. The term 'Lamb of God' applied to Him, seems rather remote from that virtue so admired by primitive men. Furthermore, in the New Testament, scarcely anything is said directly of courage as a virtue; much less than in the Old Testament. The repeated admonition to Joshua, 'Be strong and of good courage,' is directly related to the martial life of the early Hebrews and is somewhat in contrast with Jesus' admonition to Peter in Gethsemane, 'They that yield the sword shall perish by the sword.'

"Yet notwithstanding this absence from the New Testament of comment about courage in the abstract, this historical record, especially the Gospels and The Acts of the Apostles, contain the finest examples of moral courage in all history. Jesus' denunciation of the hypocrisy of the Scribes and Pharisees brought upon him their undying enmity, which finally led to his crucifixion. Although he anticipated this outcome of his ministry he did not cease to denounce the pretensions of the hypocrites who opposed his teachings. When Jesus healed the sick on the Sabbath, he did so, on some occasions at least, in face of a charge of violation of the Mosaic law with death penalty attached. When he publicly declared his divine mission in response to the efforts of his Jewish enemies to entrap him, he faced a charge of blasphemy for which the Mosaic law also provided capital punishment. It was only the restraining power of Roman rulers and Roman law, and in some instances of a multitude of believers, that saved him from immediate destruction. The final test of his moral courage, however, was that night in the Garden of Gethsemane when he submitted to arrest, was deserted by his disciples, and went without friend or associate to his fateful trial and tortuous death. This is one of the greatest examples of moral courage, although its non-resistant form is quite in contrast with martial courage.

"The apostles later emulated their Master in the boldness in which they carried on the cause of Christianity and in the endurance of the penalties that were heaped upon them.

"These are all splendid examples of how consecration to a great cause enables one to overcome all obstacles and to endure all things for the sake of the cause. They very well illustrate the power of sincere faith in the cause of human salvation and the value

*(Continued on page 18)*

# BEHIND THE DOORS OF SUNDAY SCHOOL UNION

*By Wendell J. Ashton, General Secretary*

There is always something intriguing about peeping behind the curtain before the show goes on, or turning an ear to locker-room lore prior to a big game. In many respects such a look-in is much more interesting than the main event itself.

Your Sunday School, too, has a most fascinating "backstage." This interesting behind-the-scenes drama has been unfolding itself to me in my orientation days as general secretary. Perhaps you would like to come with me and glance into some of the nooks which you seldom or never hear about or see, and yet which turn out the work and information so vital to the forward march of your Sunday School.

The general offices of the Deseret Sunday School Union are located in the Brigham Young Memorial Building, almost in the very shadows of the great Salt Lake Temple. This is not the first time I have toiled in this staid, red-bricked building. Here it was, that I studied not many years ago as a student of the L.D.S. College. At the time I took a course in business law under a young teacher named A. Hamer Reiser, who also acted as general secretary of the Sunday Schools at the time. His classroom in Barratt Hall Building is now one of our mailing rooms.

Some of these erstwhile classrooms of the college now provide rooms for the Sunday School. The Sunday School headquarters actually occupy eight rooms. Five of them are located in the Brigham Young Memorial Building, another in Barratt Hall Building, which really is an extension to the Young Building, and two more, for mailing and storage, are in the *Deseret News* Building about a block away.

Let us begin our little journey in the inner room of the Sunday School Library, on the ground floor of the Young Building. It is an office as well as a study. At each end of the carpeted room is a roll-top desk, one for First Assistant General Superintendent Milton Bennion, and the other for Second Assistant Superintendent George R. Hill. Shelves of books fringe three of the walls. Above them are photographs of former General Board personalities. One portrait-layout, particularly fascinates you. It displays pictures of members of the Board in 1908. Such great characters as Joseph F. Smith, Anthon H.

Lund, Heber J. Grant, James E. Talmage, David O. McKay and George D. Pyper are represented among them.

The most interesting object in this room, though, is a small steel cabinet with a red mahogany finish. It is about five feet high, two feet wide and two feet deep. Unlocking the door, one sees a set of General Board minute books, most of them richly bound in leather. Perhaps the most unique volume of the set contains the minutes in 1872, when the Sunday School organization began functioning as a Union under the leadership of George Q. Cannon. John B. Maiben was general secretary in 1872, and Edwin R. Parry was recorder. The minutes, in the hand of Elder Parry, present penmanship beautiful enough to adorn any state document.

The adjoining room is the library proper. Two spacious walls are decorated with shelf upon shelf of books. There are about 2,000 volumes in these two library rooms. There are almost that many more books in the library-office of General Superintendent George D. Pyper, which we shall discuss later. A quick glance into this large room will likely catch a desk covered with galley proof sheets. It belongs to John Henry Evans, who assists Superintendent Pyper in editing *The Instructor*. You will also notice a bright-eyed young girl sitting at a flat, glass-topped table. Her name is Lois Jean Brimley, one of the new additions to the office staff. She is likely working on a statistical chart or survey. Or she may be filing monthly attendance reports for about 1500 ward Sunday Schools, not to mention sheaves of branch reports from missions. At the snap of your finger she can tell you how many persons attended your Gospel Doctrine class two months ago—if your secretary, like most secretaries, has dispatched the report.

If you are historically-minded, the contents of a large steel cabinet in this library room will hold your eye longest. It contains bound volumes of annual reports for Sunday Schools throughout the Church since 1872. These annual records tell all sorts of interesting tales. They would show you that in 1882, when President David O. McKay was a sun-bronzed farmer boy of nine he was attending one of the largest Sunday Schools in the then vast Weber Stake, even though he lived in

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**"BRING A FRIEND SUNDAY" — JANUARY 10**



the little town of Huntsville where his father later was bishop for 20 years. The same year, so these records show, the Twelfth Ward Sunday School in Salt Lake City had 220 members, and a large library of 360 books. A young police court clerk named George D. Pyper was secretary of that Sunday School at the time.

Leaving the library rooms, we swing into the main offices, two rooms. In the far room is *The Instructor* and Lessons order department. Normally, there are two busy desks in this room. One belongs to fair-haired Arline Parton, who receives thousands of orders a year and dispatches them to the mailing room in the *News* building. The other desk is occupied by Erma Despain, who before rationing, drove daily except Sunday from her home in Little Cottonwood, 18 miles distant, to look after your Dime Fund and the Sunday School purse strings in general. During the rush season for lessons, the staff in this room swells twofold. In this room there are such machines as the mimeograph, and the stencil-cutter, which help grind out the Sunday School mail. In the other rooms are a Ditto machine, an addressograph, and a dictaphone. Your Sunday School office annually sends out approximately 24,000 pieces of mail, in addition to *The Instructor* mailing, involving a much greater load.

The adjoining room is the most familiar of all. Here works the general secretary and Evva O. Moyle, a genius at detail work. She

keeps tab on Sunday School superintendents throughout the Church, recording changes in names and addresses. To mention all the files she looks after in addition to her letter typing would take paragraphs. Among them is a record of every reported visit of every General Board member, tracing back for years. Large road maps for scheduling Board visits are also in this room.

The rooms at the *News* and the one under Barratt Hall are used primarily for mailing and storage purposes. David Reiser, Clarence Cummings, Jr., and Charles Burdett, among others, keep busy at a big mail-order task. They, with the office, distribute approximately 118,500 lesson manuals a year, in addition to mailing *Instructors* and other Sunday School supplies.

Next we swing to the last and most important room of all, up a flight of stairs in the Young Building where Superintendent Pyper does his work. His room, like some of the others, is adorned with large oil paintings by J. Leo Fairbanks on Church and Book of Mormon history. Prints of these studies have appeared on covers of *The Instructor*. Superintendent Pyper's room is loaded with neat rows of books, Sunday School trophies, pictures and souvenirs. But most important in this room is the smile one always receives; the kind of smile that makes you want to do your Sunday School job better.

And that, in a hurry, is your Sunday School general office, backstage.

## "CAN'T A GUY DO ANYTHING?"

By Trella Dick

For National Kindergarten Association

"Bruce, please don't turn the water on the window box. The sun's too hot." Mrs. Bradley's voice held a weary note of irritation. Why must Bruce be so trying on a hot, busy morning like this?

There was, also, a distinctive peevish note in her eight-year-old son's response, "Jimminy, Mom! Can't a guy do anything?"

"Bruce, you've said that twenty times this morning, I do believe. I wish you'd try not to say it so much."

"Have I, Mom?" The small boy stared up through the open dining room window at her. "Twenty times! Whew, that's a lot."

He was thoughtful a moment, then exclaimed, "Well, Mom, I've only said it when you told me not to do things, so that proves what a lot of things I'm not allowed to do around here."

With a shock, Mrs. Bradley realized that her son's remark was true. He hadn't re-

peated his monotonous query any oftener than she had said, "Don't."

If his expression had been tiresome to her disciplined, adult mind, how much more so must hers have been to him!

Mrs. Bradley felt that she must do some deep thinking. She couldn't do it with the clear-eyed gaze of her son upon her.

"Bruce, will you go on an errand for me?" she asked. There was no irritation in her tone, now.

"Sure, Mom, sure. Where to? May I take Tuck along?" His tone, too, had changed—it was eager and had lost all fretfulness.

"Yes, you may take Tuck. It will be a nice little trip for him. I have a magazine to send to Mrs. Jensen. It's quite a distance to go this warm morning—"

"I don't mind—honest I don't. There's lots of shade."

(Continued on page 26)

# SUNDAY SCHOOL AND MILITARY SERVICE

By Carl F. Eyring

The Sunday School could well ask its officers and teachers two questions: During the years of religious training in the Sunday School, did our service men put on the spiritual armor they will need in camp and on the battlefield? What can be done now to keep this armor bright?

We all agree that this armor is the Gospel of Jesus Christ. But has this Christian armor been treated as an antique, polished and saved for its own sake? Or, has it actually been tried on and made to fit the youth of Zion? The Gospel needs no saving. It does the saving, if permitted to operate in human lives. In terms of the Sunday School, are lessons taught for their own sake, or for the boys' sake? It is safe to say that, of the many kinds of lessons, the student-centered kind is most likely to hit the mark. And this is not a difficult kind of lesson to teach—simply present the Gospel of Jesus Christ as a way of life and teach it as Jesus taught it, and each lesson will be student-centered and properly taught. For helps to teaching, read any or all the chapters in the four gospels.

The spiritual armor, when properly fitted, put on, and worn, becomes a faith in the Gospel of Jesus Christ and a loyalty to its principles. The Gospel is recreated by each boy into elements of deed and thought—it is not gained all at once and completely, nor is it lived in the abstract. Thus, as teachers we should seek out the simple elements of the Gospel, and with care and loving kindness sow each seed so it might grow, as Alma tells us, to a perfect knowledge of that thing. Here are a few elements of the Gospel which might well be a part of a serviceable spiritual armor:

1. God said: "For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man." (Moses 1:39) Faith in the full import of this statement of purpose gives conviction of one's personal worth, not only as an important defender of freedom and right in the present crisis, but as an integral part of the ages of freedom yet to come.

2. Living after the pattern of Jesus Christ is eternal living. Faith in this truth leads to a concept of living which transcends earthly time, making the time of death less important than the manner of living prior to death.

3. Goodness is virile and strong. Such a conviction brings faith in the triumph of right; gives worth to the purity of life fostered by the Church; supports and strengthens the habit of living by the Word of Wisdom—

God's health program; and puts to shame the expedient of being a "good fellow" in wrong doing.

4. God has provided repentance as the process by which one steps up from wrongdoing to right living. This process when understood is found to be potent only if used with a broken heart and a contrite spirit. Although always handicapped by them, no one need be shackled by the "follies of youth." This is not license to do wrong, but the way back to the light.

5. Being a pal and being tolerant is not the process of giving up cherished ideals for others of less worth. With such an understanding of human relations, association with others will mean a lift for all.

6. One is never alone—always one has the self within, others in books, and God in prayer. With such an outlook, companionship is found in creative thought, in written messages, and in spiritual communion. With the New Testament in the pack, Jesus may always be a companion.

7. Service is the path to happiness and mental balance. A faith in the potency of service as the dispeller of despondency, homesickness, and self-pity will lead to friendliness and the making of friends, and to the performance of a task so thoroughly and completely that it will become a pleasant duty.

8. The spiritual strength of love is greater than the force of arms. Truly understood, the spiritual strength of love will always take the battlefield to preserve those with capacity to love; but with victory, which for love is always sure in the end, justice and freedom will be meted out to friend and foe alike.

Now let us list a few ways of keeping the armor bright:

1. Let each Sunday School class write to each class member in the service—the kind of letter that gives courage and support, not the kind to make him feel the more like coming home.

2. Let the adult classes discover service men, who may not have attended Sunday School, and their friends who, with proper suggestion, might write encouraging letters.

3. Let the wards near camps sense even more fully the privilege and responsibility they have to care for the men away from the home wards. Only those who have known military service sense what a little true hospitality and a bit of spiritual uplift can mean to a youth of Zion.

# HOME SUNDAY SERVICE PROGRAM IN ACTION

*By William P. Whitaker  
President Southern States Mission*

Much good is being accomplished through the inauguration of the Home Sunday service program as given to us by the General Sunday School board. Many hundreds of Latter-day Saints in the Southern States Mission have been brought closer to their Church. Of the 23,000 members in this mission, more than one-half live in rural communities. Most of the community centers are very small, many of them not large enough to support a church. Therefore, a large number of our people had little or no church affiliation before the establishment of this service. The primary purpose of this movement is to assist all of these members who lived away from organized centers of the Church by providing them with a Church program and bringing them into closer contact with the Church organization. The work also gives outlying Saints a common interest by which they are drawn in closer contact with one another by making them active in the Church, through maintaining a correspondence with them and by bringing them together in conferences and other gatherings. The Church has become more important in their lives. The course of study gives them a greater knowledge of the Gospel principles, and through correspondence their questions

are answered, encouragement is given and their program is made more certain. By being brought in contact with other Saints, they have the chance to associate with others of



**McNeill Sunday School, Mississippi,  
Southern States Mission**

their own faith. This provides better social activity, and helps to bring all members in closer unity. In this way the Home Sunday service is building better Latter-day Saints of the members of the Church in country districts.

There are now almost 900 of these organizations in the Southern States Mission. A number of Sunday Schools has grown out of these Home Sunday programs, and in several instances branches are now thriving where only a few months ago there was a Home Sunday service program organized.

This program has also been responsible for bringing the Gospel to many people. The elders working among the outlying sections report it is a great help to them in teaching their investigators. There is no way to determine exactly how many baptisms may be accredited exclusively to this movement, but I think I would be safe in stating that of our 1092 baptisms in the mission last year, 40 per cent at least came from these organizations.

Throughout the mission these Home Sunday Schools have grown to the extent that we are now adding to each of them a Primary organization to which all the children in the neighborhoods are being invited. And of our 1250 local missionaries now operating in this mission, about one-third come from the homes where these organizations are estab-

*(Continued on page 14)*



**Milledgeville Sunday School, Georgia,  
Southern States Mission**

# "THE LITTLE CHURCH IN THE PINES"

By Elmer S. Crowley

Men have worshipped God in many places. The forests, the rude log huts, the towering cathedrals have all been temples to the Most High; but few man-made places of worship can claim the interesting beginning had by "The Little Church in the Pines," located at Mack's Inn.\* Here each Sunday morning, under the direction of the Church of Jesus Christ of Latter-day Saints, services are conducted for those who wish to observe the Sabbath. All of this has been made possible because two families of Latter-day Saints were faithful in serving God.

In the summer of 1941, Milton Brinton and O. D. Hendrickson went to Bishop Warren E. Wright of the Idaho Falls Fourth Ward and asked for permission to hold cottage meetings in one of the cabins at Mack's Inn. The Bishop said it would be all right to conduct meetings since the two brethren held the Melchizedek Priesthood, but he suggested that they contact Bishop R. P. Cordon of the Yellowstone Stake, since the Mack's Inn area was within his jurisdiction. Accordingly, the contact was made and permission was received to go ahead.

The very next Sunday the Brintons and the Hendricksons met in the Brinton cabin and conducted services for the members of their families—about fifteen in all. Brother Brinton assumed the responsibilities of Superintendent, while O. D. Hendrickson and Howe Brinton acted in the capacity of assistants. The regular plan for Sunday School was followed. Sister Hendrickson and Sister Brinton took turns leading the singing and the brethren of the two families administered

the sacrament. When the time came for class work, the younger children were taken out under the pines where they learned of Jesus and stories from the Bible. The older members formed a study group, and with one of their own number acting as discussion leader, they studied Church doctrines.

At the close of the season, Dr. Mack, owner of the summer resort, met Brother Brinton one day and said:

"What's this I hear about hymn singing in your cabin on Sunday morning?"

"Why," answered Brother Brinton, "we hold Church over there every Sunday."

Dr. Mack was amazed. He had never heard of such a thing. Brother Brinton went on to explain that he thought even more people would visit Mack's Inn if they knew they could attend Church on Sunday.

"You don't want a Church up here do you?" asked the congenial doctor.

Being answered in the affirmative, he promised: "I'll build one for you."

Dr. Mack was as good as his word, and on July 6, 1941, the little log Church in the Pines was officially opened. Elder Stephen L. Richards of the Council of the Twelve, was the speaker and music was furnished by the choir from Parker Ward with Calvin Davenport as soloist.

It had been announced that Elder Richards would dedicate the building, but this was ob-

\*Mack's Inn is on the Yellowstone highway; just 100 miles from Idaho Falls, Idaho and 23 miles from the west entrance to Yellowstone National Park.

THE  
LITTLE  
CHURCH  
IN  
THE  
PINES





Left to right: Elmer S. Crowley, Edna Brinton, Milton Brinton.

viously not done as the Church does not make it a practice to dedicate buildings it does not own. Nevertheless, 450 people gathered to hear the services of that day. The building, having a capacity for about 140 people, had seats enough for less than one hundred, but due to the foresight and the donations of several brethren, a public address system was brought from Idaho Falls and was ready for the occasion. Elder Richards delivered an inspiring discourse on the beauty of the place and the handiwork of God manifest in the beautiful surroundings. He complimented those who had helped make the chapel possible, and especially did he praise Mrs. Mack for her assistance.

The next Sunday, July 13, Milton Brinton was set apart as Superintendent, with O. D. Hendrickson and A. W. Brunt as first and second counselors respectively. Mrs. Hendrickson was set apart as chorister; Nadine Brinton as secretary; and Marcene Hendrick-

son as teacher of the younger group. This was done under the direction of Elder Marius Miller, Head of Missionaries in Yellowstone Stake.

It was originally intended that the Mormons would alternate with other churches in using the building, i.e., L.D.S. services would be conducted one Sunday and other denominations were to hold meetings the next. However, after the first meeting, no other groups asked for the building; and since the brethren wanted a definite time schedule so they could arrange programs, Dr. Mack said they could use the building every Sunday morning at eleven o'clock, and if others wanted it they could arrange for some other time.

"The Little Church in the Pines" closed its first official season of activity September 7, 1941; and the many speakers occupying the pulpit during the summer delivered discourses on Church doctrine to well over one hundred people each Sunday.

The building itself, furnished with a reed organ, was constructed from peeled lodge pole pine at a cost of \$900. The Church had to pay no part of this as Dr. Mack assumed full responsibility. Russell L. Tracy of Salt Lake City paid for the construction of several additional benches to increase the seating capacity. Many others were generous in their donations. Later in the season an iron bell was brought from Henry's Lake for a special wedding held in the chapel.

Services this year are under the direction of Stake missionary Grover of St. Anthony. And as usual, the meetings deviate somewhat from the plan followed by the regular Sunday Schools in the Church.

The reaction to such a project can readily be seen by the attendance and in the remarks made by those who attend—both members and non-members. I discussed the Church building with Dr. Mack last Sunday, and he said:

"Why did I build it? Because I believe in it." He went on to explain that while he was not "much of a hand" to attend Church, he realized the importance of it, and he concluded by saying:

"This would be a terrible world without Churches."

Thus it can be seen that here in the heart of a popular recreation resort is one of the finest missionary establishments in the Church since it takes the services to our members while they are vacationing, and at the same time it reaches hundreds of those not of our faith.

# ADAMS WARD LIBRARY\*

By D. Melvin Williams

Prior to 1913 the branch of the Church in Los Angeles held its meetings in several different rented halls. At this time under the direction of California Mission President, Joseph E. Robinson, the Adams Ward Chapel was constructed. It was the first chapel erected in Lower California by our Church. This became known as the Adams Branch and did not become a regular ward until 1922, when the Los Angeles Stake was organized.

For several years, William G. Woolley was the Los Angeles Stake Sunday School Superintendent. He had a great desire to further the Sunday School work and within the Stake he made project assignments on Tardiness, Enlistment Work, Music, Marching, Reverence, and also Library Work. Adams Ward immediately received the vision and practicability of library work and hence the Adams Ward Library was born. Jay S. Grant, then the ward Sunday School Superintendent (and now bishop of Adams Ward) set out with his eager co-workers to complete this library project. Two-and-a-half minute talks were given in the ward on the advantages and necessity of a library. Members were asked to contribute magazines, books and necessary equipment. Many of these items were sent in from the intermountain region. A high class entertainment called the "High Jinks Vaudeville," was given in the amusement hall. The admission was a magazine or a book to become the property of the library. In this way, by giving for a common purpose, a principle of true Mormonism was being lived in a practical way.

At first within the ward it was difficult to obtain even a cupboard for a library because of the limited space. However, a place was found and soon a complete room was devoted to library work. The Dewey Decimal System of cataloguing was set up so that each book could be listed properly and loaned out, as in the Public Library system; to those desiring to read them. The Junior Gospel Doctrine class, under the leadership of Orson Haynie, presented to the library, through their saving of accumulated pennies, a complete set of Roberts' *Comprehensive History of the Church*.

Today the Adams Ward library contains about 2000 books, 2700 different Church magazines and 650 mounted pictures. Many Church magazines are in bound book form dating back to 1898. A large number of Church books such as the Bible, Book of

Mormon, Doctrine and Covenants, Pearl of Great Price, *Jesus the Christ*, *Articles of Faith*, *Brigham Young's Discourses*, and the *Documentary History of the Church* by Joseph Smith, are available to the reader as well as about 30 books of the M.I.A. reading course. There are also many books by Dickens, Stevenson, O. Henry, and current popular authors. Non-fictional books and magazines such as the *National Geographical Magazine*, *Time*, *Life*, and *The Reader's Digest* are available.

Fifty additional volumes of the current Church magazines are now being bound into book form. This is being done by experienced members of the Church at a nominal cost. Also the library hopes to bind each year the lesson manuals of each auxiliary organization so that all lessons taught for that year may be under the cover of one book.

The library is fortunate in having a typewriter as well as a mimeograph duplicating machine. Each week this equipment is used to furnish mimeographed Sunday programs of meetings and events that will take place during the week. The library hopes to be able to obtain a projecting machine and a phonograph with the Church History Phonograph Records.

The library itself, although under the direction of the Sunday School, is a ward library for the benefit of everyone. A staff of librarians is available to keep the library open during the different auxiliary meetings when books and equipment are needed. In this way the library takes on the air of being a big family organization.

The teachers of all the Adams Ward auxiliary organizations find that the library supplies much of the information that each needs to teach a class. The Church magazines on file have a great many articles and valuable pictures which help to make a lesson more picturesque and real. The student finds material for giving a lesson or an inspirational talk. Class leaders and students can obtain chalk, crayons, scissors, mounted maps, charts, and pictures to be used in their class rooms.

Brigham Young said, "Read all good books." He has given us a definite incentive toward which all Sunday School libraries can work. Adams Ward feels that the library has aided them a great deal and would like to encourage other wards in the Church to do all they can to promote the progress of the Church through a first class library.

\*A guest article from the superintendent of Adams Ward Sunday School, Los Angeles Stake.  
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# FROM THE FIELD



**JUNIOR SUNDAY SCHOOL CLASS  
PRESCOTT, ARIZONA**

Almeda Shellington, secretary of the Prescott, Arizona, Sunday School, sends this picture, with the statement that the Junior Class of the Prescott Sunday School, since its reorganization June 1, has increased until it has now held the banner more times than any other class. This is due to Superintendent Douglas Johnson, enlistment director, Percy Myers, and teachers, Vard Arthur Hanks, and Edna Clifford. They went "all-out" for results and were rewarded.



**JAMES N., AND CLARA WALLACE AND THEIR TWELVE CHILDREN**

## **THE WALLACE FAMILY OF CLEARFIELD, UTAH**

All the members of this great family belong to the Church and are working in its organizations. Sister Wallace has worked in all

the Auxiliaries. Their names are: front row, left to right: Asael, Mrs. Clara Wallace, David, James N. Wallace, Melbourne. Second row: Esther, Verl, Richard, Betty, Clinton, Edna (Rasmussen). Third row: Arthur, James N., Jr., Marvin.



BRANCH SUNDAY SCHOOL OF CINCINNATI, OHIO

Gus Mason, Superintendent; Raymond Chapin, First Assistant; Milton Taylor, Second Assistant.



PLEASANT VIEW WARD SUNDAY SCHOOL, SHARON STAKE

Seated on Third row, near left end, right to left are Lloyd L. Baum, Supt.; William Wilkins, 1st Assistant; Robert Gammell, 2nd Assistant; LaMona Perry, Secretary, back of Brother Wilkins.

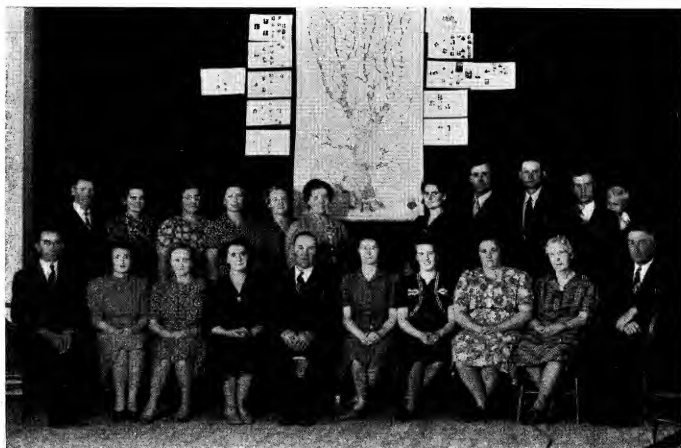


## HIBBARD WARD PRIMARY CLASS

The teacher, Mrs. Retta Berry, is shown in the rear with large stand on which is displayed pictures illustrating the theme: "Devotion." The Ark held by Vard Hendricks was made by his grandmother and used by the teacher to show how Father Noah preserved the lives of animals by taking them into the Ark. In the front row are triplet sisters, Mary, Martha, and Marva Williams. Picture by Blanche Hendricks Teacher-Training leader.



PRIMARY CLASS OF HIBBARD WARD, REXBURG STAKE



THE GENEALOGICAL CLASS OF MILO WARD, NORTH IDAHO FALLS STAKE

Front row, left to right: Louis Storer, Grace Bird, Rebecca Baird, Caroline Olsen, John O. Newman, Edith Coles, Verla Cook, May Storer, Julia Newman (teacher), Bishop H. Stanley Lee. Back row: Lorenzo B. Harmon, Ethel Bird, Mary Newman, Clara Cook, Eliza Wilding, Eliza Sessions, Theola Bird, Lewis Bird, Leo Coles, Supervising Member of Bishopric; Arnold Newman. A majority of this class fill assignments.

# FORT SILL HAS A SUNDAY SCHOOL, TOO!

*Submitted by Capt. Richard D. Rees,  
O.C.C. Gunnery, Fort Sill, Oklahoma*

Every Sunday morning at eleven o'clock seventy or more members of the Church meet in the south wing of the main post chapel at Fort Sill, Oklahoma, to receive spiritual training and to renew and form acquaintanceships with people of like ideals. There are wives and families in attendance. Although all the male members are in uniform there is nothing in the service to indicate militarism or difference in rank. It is simply another Latter-day Saint Sunday School a long way from home.

Lt. Elias S. Castle is superintendent, assisted by Capt. Lawrence L. Summerhays and Capt. Richard D. Rees. Because these three have military appointments which assign them to the post longer than most of the other attendants, it is possible to have a more or less permanent superintendency. The adult class is taught by Major Virgil C. Toller of Ogden and the children's classes by Elaine K. Kjar of Salt Lake City, J. Don Choules of Driggs, Idaho, and Olive C. Phillips of Lehi. Musical conductor is Lt. Malcom E. Wilson and organist is his wife, Margaret, of Salt Lake City.

The procedure in the services is quite similar to that at home. Short talks are usually given by members of the adult class, some of whom are returned missionaries, others who have done very little public speak-

ing. Because of the fact that most of the men are assigned to Fort Sill for only a short time and the congregation is thus constantly changing, it is possible to have speakers every Sunday without having anybody repeat.

Social activities as a Sunday School are out of the question because of the great amount of studying and other army work which has to be done in the evenings. However, acquaintanceships are made on Sundays which bring small groups of members together during the week for recreation.

Mormons are now recognized officially at Fort Sill for the first time. Chaplain A. T. F. Nowak, senior post chaplain, a Roman Catholic, permitted the holding of L. D. S. services in the present place. Not only that, but he voluntarily added the announcement of the services to his weekly church notice which is distributed throughout the post, and also advertised the services on a large bulletin board in front of the chapel along with the schedule of meetings held by other churches. Chaplain Nowak told Capt. Summerhays that he knew of the donation by the Mormon people of land for a Catholic cathedral, and he wants to do whatever he can to help the Sunday School.

Spiritual training is one of the essential factors in any successful life, no matter whether military, civil or ecclesiastic. All men who are assigned to Fort Sill should be given and take the opportunity of religious worship once a week. Members at home can help by informing all Mormon boys sent to this post of the meetings and also by sending their names and addresses to the superintendent.

## HOME SUNDAY SERVICE PROGRAMS

*(Concluded from page 7)*

ished. We encourage these local missionaries to visit their neighbors during evenings or Sunday afternoons, inviting them and their children to attend their Sunday School and Primary organizations.

Many fine leaders are being developed in this rural community. Many have been ordained to the Priesthood, and a number have been advanced to the Melchizedek Priesthood. It is our object in this mission to establish one of these Sunday Schools in every home where we have members who do not have access to other Church activities, and some of our Sunday Schools have been established in the homes of non-members and are

being carried on very successfully. Entire families have come into the Church because of such organizations. During the last summer it has become necessary to build churches and establish branches at places where only a year ago Home Sunday service organizations were set up.

In our mission we consider the Home Sunday service one of the greatest assets to our missionary movement, because it gives activity to our Church membership on a larger scale. Because of this increased activity, more than a thousand names have been added to the tithing payers' list, and its influence for good can be felt throughout the entire mission.



**SUPT. ELIAS S.  
CASTLE**

# THE SUNDAY SCHOOL PARADE

SIDE LIGHTS ON ITS HISTORY

By George D. Pyper

VII •

## Kaleidoscopic History:

At the beginning of the twentieth century the Sunday School parade, though it suffered some serious casualties during the first decade, continued its victorious march. But, while it felt the loss of some of its great leaders, yet it was so perfect and strong in its organization that there never was a hitch in its progress. The great leader George Goddard had passed away, and, following closely, were President George Q. Cannon and Dr. Karl G. Maeser. Dr. Maeser died February 15, 1901, and Superintendent George Q. Cannon on April 12, of the same year. President Cannon had been head of the Deseret Sunday School organization for nearly thirty-five years and his influence as editor of the *Juvenile Instructor* and as one of the First Presidency was a potent factor in furthering the success of the Sunday Schools. While Brigham Young was the man who brought into existence the Deseret Sunday School Union, George Q. Cannon was "the power behind the throne" and brought it into practical, demonstrative use. His death, however, and the passing of his brilliant assistants changed the whole complexion of Sunday School leadership. At a regular meeting of the Deseret Sunday School Union, held May 9, 1901, President Lorenzo Snow was sustained as General Superintendent of the Union, with Elders George Reynolds and Joseph M. Tanner as his assistants. The assistants were also sustained as editors of the *Juvenile Instructor*. Sister Lula Greene Richards was put in charge of the children's section. (See her picture in the previous issue.)

The superintendency of President Lorenzo Snow did not last long, for he died on the 10th

of October, 1901, at the age of 89 years, 6 months and 7 days. At the reorganization, November 7, 1901, President Joseph F. Smith was sustained as General Superintendent with George Reynolds and Joseph M. Tanner as his assistants. They were also sustained as editors of the *Juvenile Instructor*.

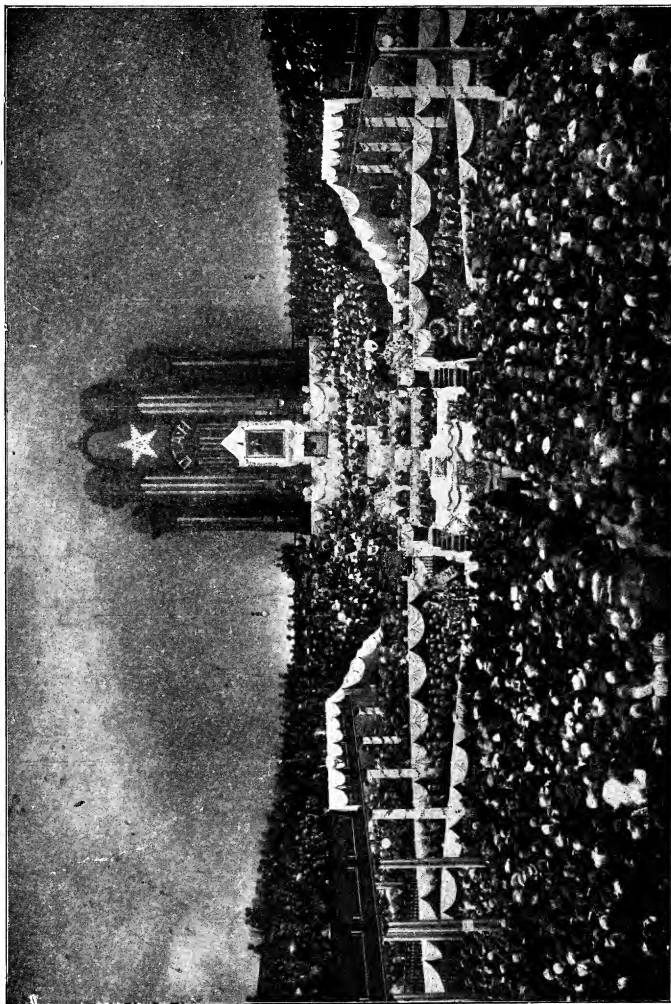
A note in the *Juvenile Instructor*, printed at the time of this change, read as follows: "President Joseph F. Smith is the first President of the Church born in the Church; he is the first blood relative of the Prophet Joseph Smith who has succeeded to the presidency; he is the only counselor of the First Presidency who, as yet in its history, has become President; he is the only President whose parents were of different nationalities, his father being an American and his mother an Englishwoman."

## By Way of Diversion:

Some time during this period, Brother Reynolds, Brother Summerhays and I were appointed a special committee to do a certain work. As I was somewhat indisposed, the brethren met at my house for a consultation. As we progressed in our work, Brother Summerhays noticed that I had a new base-burner stove in my library. He asked if it was doing satisfactory work. I answered, "Stand close around it, brethren, and I'll show you how wonderfully it works. We crowded around the stove and I said, "Now, I open this valve at the base, then open this one at the top." Whiz! bang! boom!—a terrifying explosion occurred, sending the lid off and filling the room with smoke. I will never forget the sight that met my gaze when the room was

(Continued on page 17)





Funeral of Our Second General Superintendent, President Lorenzo Snow

clear enough to see anything. In one corner of the room was Brother Summerhays; in the opposite corner was Brother Reynolds; and both were as black as Negroes. With their whiskers they looked like a pair of Basha-Bazooks. It was some time before they could get clean enough to go on with the work. Then Brother Summerhays said, "George, it was lucky we were not killed; you are not a good salesman for a base-burner."

### **An Embarrassing Moment— Looking Backward Again:**

During the time I was a local Sunday School secretary, I was a precinct justice, and, in addition to my official duties, I was keeping books for Pat Lannon, who conducted a butcher shop at the head of Commercial Street. Pat was very friendly to me, and one Sunday invited me to dinner, with Governor Eli H. Murray, and his wife. Although I held an official position, I was really a callow youth. At the table we were served green olives, the first I had ever tasted. When they were served to me, I took two of them and put my teeth into one. It seems to me I had never tasted such a nasty thing in all my life. But I did not wince, nor did I want to display my social ignorance. So, I unobtrusively put the two in my pocket, and the dinner went on. All of a sudden, Mr. Lannon said, "George, I'm glad you like olives; but *what did you do with the stones?*"

### **How to Keep Order:**

Just before the Sunday School conference in April, 1902, it was reported that the confusion and disorder was so great at the tabernacle Sunday School conferences, that a motion was made in the Board meeting to discontinue them and call only the stake superintendents and officers to conference. This, however, was voted down and at the conference which followed, thirty-eight ushers from the Salt Lake Stake and 4 policemen were in attendance and the order was satisfactory. The ushers were helpful, but I opine the "big stick" did the job.

### **A Doubtful Compliment:**

In July, 1902, a fire occurred in the Templeton Building, resulting in some damage to *The Juvenile Instructor* volumes housed there. Speaking about it to Richard W. Young, he asked how it was possible that we saved any of the books. "What do you mean?" I asked. "Oh, I thought they were too combustible to be saved," he retorted.

### **Abolishment of Sunday School Choirs:**

After considerable discussion, extending through a number of sessions of the General

Board, the following resolution was adopted concerning choirs in the Sunday School: "Resolved, where it can be done without injury to the organization, that Sunday School choirs be discontinued and that the Board recommend that all regular singing exercises in all Sunday Schools, if possible, be furnished by the whole School under the direction of a chorister." This was a great step in the development of music by the entire school.

### **An All-out Excursion:**

On July 14, 1904, a great "all-out" excursion to Saltair was given under the auspices of the General Board. Many stakes participated in this excursion and train load after train load came from every point of the compass, loaded to the platforms with Sunday School workers and their friends. Everything went well on the reception of these workers, but on their return, some quite unexpected experiences developed. Although each train was well marked, the people, on leaving for their homes, crowded pellmell into the cars nearest at hand. The result was that many were whirled away in the opposite direction from their homes. It was a day or two before all got to their proper destinations.

I vividly recall a letter I received from a man at Coalville, who wrote me that we had inveigled his wife into going on this Sunday School excursion and that he had not seen her since; that he held me personally responsible for her safety—morally, physically, and spiritually. I didn't want to be charged with kidnapping, and so spent two hectic days in an effort to locate this woman. Finally I found her in Provo, where she had arrived after getting in the wrong car. After much tribulation, I got her to her own fireside and vowed that I would never take part again in an "all-out" excursion.

### **Words of Wisdom:**

At the conference of the Deseret Sunday School Union, held in the Tabernacle October 9, 1904, President Joseph F. Smith, who was also our General Superintendent, closed an inspiring address with these words: "Let us respect that which is sacred. Let us honor the name of the Father and of His Son; let us speak kindly of one another; speak no ill of any man, no matter if such a man is not what he should be. It does no good for us to promulgate and publish abroad and keep alive in our memories or in the memories of others, the imperfections, sins and wrong doings of others. We had better strive to mend and improve that which is not good. Always seek that which is better, that which will purify the heart and ennoble the mind, and that will lead men to higher thoughts, higher

aspirations and better and purer work in the world, that they may become more and more like the Son of God."

The editorials in the *Juvenile Instructor* under President Smith's superintendency were all signed by him.

### Some Important Side Notes:

On May 18, 1899, Elder Milton Bennion reported the organization of a normal training class at Cedar City, with himself as principal. Later a young man named J. Reuben Clark, Jr., succeeded him in that position. Elder Milton Bennion is now Assistant General Superintendent of the Deseret Sunday School Union, and J. Reuben Clark, Jr., is now First Counselor in the First Presidency of the Church.

On May 9, 1900, Apostle Heber J. Grant said at an officers and teachers meeting, that Sunday School leaders should not wear badges, political, or otherwise, in Sunday School. This was followed up by the adoption of a rule, made on motion of Dr. Seymour B. Young, discountenancing the use of badges or other outward sign indicating the

observance of the Word of Wisdom, tithing, or any other principle of the Gospel.

November 1, 1900, *The Juvenile Instructor* was purchased by the Deseret Sunday School Union from the George Q. Cannon Company for the sum of \$5,000.00.

On February 5, 1907, at a meeting of the General Board Elder David O. McKay stated that members of the General Board should not sit in the body of the hall at any Sunday School audience but on the stand whether appointed to visit that School or not.

March 5, 1907, Elder David O. McKay reported that the matter of independent Sunday Schools held in connection with the Church Schools, had been submitted to the General Superintendency and it had been decided with the full approval of the President of the Church that all Sunday Schools should be considered members of the Sunday School Union and that as such they should report to the stake superintendents as other Sunday Schools. This decision was adopted as a rule of the Board.

(To be continued)

## COURAGE TO DO RIGHT!

(Concluded from page 3)

of moral courage in bringing about the desired end."\*

The early history of the L. D. S. Church furnishes notable examples of moral courage. Joseph Smith, from the time of his first vision, received in his fifteenth year of age, until his death at Carthage jail, manifested throughout a very high degree of moral courage, which cost him the most unmerciful abuses and finally death by mob action, thus depriving him of all the rights guaranteed by the bill of rights of the federal constitution. Many other leaders of the Church and missionaries have suffered persecution and, in some cases, death, on account of the cause to which they were devoted.

In this era of peace and good-will towards the Church and war and ill-will between nations, what opportunities are there for exercise of moral courage? The state calls for martial courage and willingness to make great sacrifices for the preservation of civil rights. Church members responding to this call may, in many cases, be subject to temptations to

depart from the Church standards of conduct in order to be "good fellows" or to avoid the ridicule of associates who have no such standards. This applies especially to the armed forces and hospital attendants. These young men and women need to have constantly in mind their religious obligations and what it means to them to be faithful to these obligations under all circumstances. Moral courage to do this will, in the long run, win for them the respect and admiration of all intelligent and well meaning men and women, and of course, be of immeasurable value to themselves.

"Be strong and of good courage" in moral and religious obligations; this is most important of all, both for the winning of the war and for bringing about a just and enduring peace.

### References:

New Testament: Matt. 26:36-56; Luke 11:17-34; 13:11-17; John 5:1-16; 7:23-30; 10:22-39; 18:1-8; The Acts 5:27-33; 7:51-60; 20:22-27; 21:8-14; Ephesians 6:10-20; I Peter 3:13-17; 4:12-16; Pearl of Great Price, pages 46-48; Early History of the L. D. S. Church and biographies of Church leaders.

\*Bennion, Milton, *Moral Teachings of the New Testament*, pages 148-151.

# THE DESERET SUNDAY SCHOOL UNION

GEORGE D. PYPER, *General Superintendent*; MILTON BENNION, *First Assistant General Superintendent*;  
GEORGE R. HILL, *Second Assistant General Superintendent*; WENDELL J. ASHTON, *General Secretary*;  
WALLACE F. BENNETT, *General Treasurer*

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## FROM THE DESK OF THE GENERAL SUPERINTENDENCY

### SET YOUR MIND ON WHAT TO DO, NOT ON WHAT NOT TO DO

It has often been urged in this column that the Stake Boards should be more alert than ever, now that they are not allowed to make the customary visits to the schools nor to hold any stake conventions or Union meetings.

This not only lays a heavier burden on the shoulders of the ward officers and teachers, but it requires the Stake Boards to increase their vigilance and to be more active than ever before. The question of how all this is to be done is largely for the ward and the stake workers, respectively.

One of our stake boards, one of the most wide-awake in the Church, has buckled down to a solution of the problem.

In the first place, they have a Board that is just right. It is made up of members drawn from every one of the nine ward organizations in the stake. Sometimes there is only one, but in some instances there are two.

In the second place, every Stake worker teaches a class in his home Sunday School. As a rule, it is the department which he (or she) supervised in the days of the Union meetings. This gives work, provides experience, and brings the members in intimate contact with the problems of the class, the lesson, and the methods to be used in teaching.

In the third place, the Board meets once in a while, and at these meetings they discuss the work of the ward organizations. Having done so, they decide on the various ways of satisfying the needs of the schools and of helping the teachers. Their method of reaching the teachers is through the mail and the visits of the Stake Superintendency.

As a result of all this the Stake Board is busier than ever, even though they do not visit the schools personally or conduct Union meetings.

This is an actual description of an actual Stake Board as it is in actual operation. And the wonderful thing is that all this work has been and is being done on their own initiative, without any more than a suggestion from the General Sunday School authorities.

It shows what a body of live men and women can do when they get their heads together and want to do something.

They have the spirit of the work.

They have the will to do.

They concentrated on what to do, not on what they cannot do.

There are other stakes who are equally alert, equally active, equally successful.

Go thou and do likewise!

### "RECREATION IN THE HOME"

Latter-day Saints have always been taught the value and importance of the home. Socially as well as religiously it is the first unit in human activities. In the early years of the Church in this Dispensation certain exercises were carried on in the home—reading of the scriptures, prayer, singing. And for many years young people of both sexes gathered in one another's home, to sing, to play games, and sometimes even to dance.

It is in line with these practices that the auxiliary organizations have jointly issued a book on home recreation, for use by Latter-day Saints. Only, in addition to suggestions that have been in vogue among us, this Manual presents an orderly procedure, with many concrete, practical outlines for home enter-

tainment—music, drama, dancing, readings, story-telling, conversation, radio listening, games, hobbies, holiday programs, manners, studies, even fun and food.

There can be no doubt that such a work is necessary, now that so much that used to be in the home has been taken out. What with divorces, the apartment house, the tendency toward small families, the pull of commercial entertainment, and the spirit to "go somewhere," the home as the center of one's life is apt to go out of existence, and will do so unless definite measures are taken to stem the tide. Canned entertainment should not be allowed to take the place of the old-fashioned home-made kind.

The sections of *Recreation in the Home* that should appeal especially to the Sunday School worker are the chapters on "Music in the Home," "Drama in the Home," "Reading, Story-telling, and Conversation in the Home," and the art of listening intelligently to the radio. For these sources of entertainment and home interest *The Instructor* and some of the lesson manuals would be of no little help to members of the family, especially those who lead the exercises. Occasionally short plays are suggested in the departments of this periodical. And then there are the suggestions for singing, which are made in the department for Choristers and Organists and which could easily be carried over into the home. Sunday School teachers, officers, and pupils will find it profitable to thumb *The Instructor* for hints and helps.

We commend this guide to recreation in the home to our workers. The price is only 25 cents, and it may be obtained at any of the auxiliary offices or the Deseret Book Co.

### ACCIDENTS DON'T HAPPEN; THEY ARE CAUSED

We have heard much about the loss of time through "accidents." But we often, for some inexplicable reason, think of these as occurring while one is at work. Many "accidents," however, happen elsewhere—more, in fact, than take place in the shop, or office, or factory, or on the highway.

An authority states that the time spent in recuperating from "accidents" in the United States alone, together with the money involved, would build ten battleships, or fifty destroyers, or ten thousand heavy bombers, or twenty thousand fighter planes, or fifty thousand light tanks!

Yet all accidents have a cause. If we slip on the floor of the bathtub, it is because we haven't taken sufficient care. It amounts to just that. It is as simple as that. Everything

funnels down to carelessness on our part. Whenever, therefore, an "accident" occurs to us, we can, with a little thought, trace it back to some cause.

But there is something even more important than the loss of money through "accidents." And this is where our Sunday School work comes into the picture.

We are a teacher, say, with ten, twenty, or thirty boys and girls dependent on us for instruction, guidance, inspiration for the Good Life. An "accident" happens—on the road, at our work, in the kitchen, or elsewhere. Teaching time is lost. Our pupils do not receive what they have a right to expect of us, what only we are prepared to give them.

Something far more important than money-value has been lost.

Besides, lost money may be made up. Perhaps it would not even be missed. But human values can never be replaced or regained.

Be careful, then, lest you lose not time or money only, but souls!

### YOUR NEW OPPORTUNITY

It is an ill wind that blows nobody good!

If war is what Shearman said it is, still it may become heaven for some people.

War has brought hundreds, if not thousands, of men, women, and children into Latter-day Saint communities, who perhaps have never heard of Mormonism, but who may want to do so.

Here is your chance!

You must act now. If you wait till these people get used to being in a Mormon town, it will be increasingly hard for you to interest them in the gospel. But it will be comparatively easy to do so now that they are strangers among us.

"There is a tide in the affairs of men," says the wise Shakespeare, "which, taken at the flood, leads on to fortune."

Don't wait! Act now!

This missionary work, so far as concerns the Sunday School, might be carried on through the pupils in the various classes. They mingle with these newcomers freely, no doubt, and might extend invitations to join them in their classwork. In this way everyone in the School could become a missionary.

"Work while the sun is shining,  
Work till the day is done."

### PROMOTIONS

For method of promotions on age levels, see Handbook, page 17.



## OUR COVER PICTURE FOR JANUARY

Among the ancient Nephites in America, as among the ancient Jews in Palestine, Jesus instituted the Sacrament, though not in the same way.

On the American continent He requested His twelve disciples to procure some bread and some wine. Then, after blessing each, He gave it to the disciples, who, in turn, gave it to the multitude.

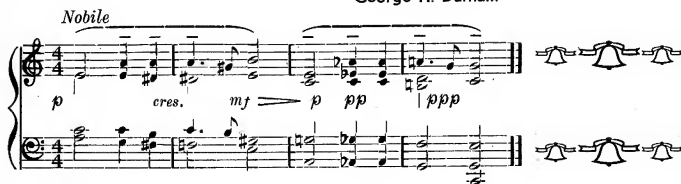
Furthermore, He told the disciples, and presumably the multitude, what the Sacrament was for and who should partake of it.

This ordinance was only for those who had repented and been baptized. In partaking it, they should do so in "remembrance of my blood, which I have shed for you." Partaking of this emblem in the proper circumstances and conditions would insure the recipients that they should "have my Spirit to be with them."

The scene in which all this took place is depicted by the artist, J. Leo Fairbanks, as presented on the front cover of this month's *Instructor*.

### Prelude

George H. Durham



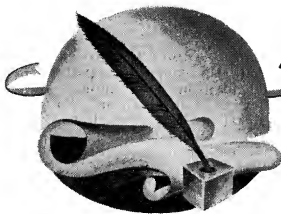
### Sacrament Gem for March, 1943

(Latter-day Saint Hymns, No. 9, Stanza 1.)

Again we meet around the board  
Of Jesus, our redeeming Lord,  
With faith in His atoning blood,  
Our only access unto God.

### Postlude





# Secretaries

Wendell J. Ashton, General Secretary

## QUESTIONS AND ANSWERS

Questioning has long been one of the most profitable methods for learning, and for that reason we devote this month's installment to questions that have been submitted to our office, along with their answers. We think their nature is such that all Sunday School secretaries will profit.

They follow:

Question: Would you tell me whether a person is counted enrolled after he is absent more than three consecutive times?

Answer: The name of the person should not be removed from the Sunday School roll after he has absented himself three consecutive times. We quote from the *Handbook*: "Simple non-attendance is not justification for removal of a name from a class roll. It is reason for transference of the name from the active class to the enlistment roll, but transference should be made only at the end of the year when the rolls are viewed before the beginning of the new classes, and then only the names of persons who have not attended once in the preceding six months."

Question: If a person is on the officers' roll and still goes to the Gospel Doctrine class, is he counted on the roll of the Gospel Doctrine class?

Answer: An officer of the Sunday School (such as the chorister) attending the Gospel Doctrine class should not be counted on the Gospel Doctrine roll if his name is listed on the regular officers and teachers roll of the Sunday School. He should not be counted present twice. So far as the records go, he is considered merely an observer in the particular department, even though he attends each Sunday. His name should appear on the officers and teachers roll and marked accordingly.

Question: On what roll should the men who are away to war be placed?

Answer: When a person moves away from the ward or branch to join the armed forces (or to participate in defense or other industries elsewhere), his name should be stricken from the rolls as though he had moved to another ward or branch. This practice will be giving these names the same treatment as we give those of students who

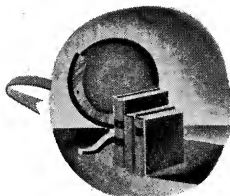
have removed from the ward or branch to attend school elsewhere (see *Handbook*, page 38.) When persons serving in the armed forces return, their names should again be added to the Sunday School rolls. Some Sunday Schools maintain a special honor roll for members of the school who have joined the armed forces. This is a worthy gesture. We should honor those who are defending the nations for which they stand. However, remember that these names should not be part of the regular Sunday School rolls, so long as the person is away.

Question: (From a stake Sunday School secretary)—I would appreciate your telling me whether or not I should send what monthly reports I have by the 10th of the following month into your office and send the remaining ones later, or, wait and send them all in at once?

Answer: The important thing in filing these reports is that the ward secretaries are to send them to you immediately following the last Sunday of each month. You cannot impress this too strongly upon them. Should they not all be in by your deadline the following month, then send what you have to the General Office in Salt Lake City, and dispatch the others as soon as they reach you. However, if we find ward secretaries continuing to be late in filing their reports, we should call the attention of their ward superintendents to this matter. When these reports come in late it bogs down our Sunday School record-keeping machinery for the whole Church. All monthly reports from stake secretaries should be sent to the General Secretary before the 10th of the month following that covered by the report.

In writing in queries regarding secretarial work, we urge ward and branch Sunday School secretaries to first consult the *Handbook*. If the answer is not there, then write to your stake secretary, or, if a mission branch, your mission Sunday School supervisor. If the stake secretary or mission supervisor is unable to answer the query, then it should be forwarded to the General Secretary. We welcome questions from you.

Improvements in our Sunday School record-keeping often come as the result of questions from the field. It is our aim to have our Sunday School secretarial work as efficient and uniform as possible.



# Librarians

## GENERAL BOARD COMMITTEE

Albert Hamer Reiser, Chairman; Wendell J. Ashton  
Antone K. Romney, Marie F. Felt

### THE LESSON CHART

By this time, every ward and branch Sunday School should have received a copy of the large chart, "Subject Matter Titles of Sunday School Lessons by Departments," for 1943." Every Sunday School librarian should familiarize himself or herself with this chart; in fact, it would be well to consult it each week, for it provides a quick ready-reference for topics treated in each of the departments in your Sunday School.

You will note that the chart this year gives the date on which each lesson should be taught in each department. At a glance, for example, you can determine what lesson is being taught in each of your departments on Sunday, March 7th and for any other Sunday in 1943.

By actively using this chart you can become an enrichment adviser for each teacher in your Sunday School. Weeks ahead, you can anticipate what pictures will be particularly useful in the various departments, and can prepare your materials accordingly. A Sunday School library is worthless if it is not used, and it is by keeping abreast of the lessons in each department, that the librarian, through tactful suggestions, can bring the library into its maximum usefulness.

In preparing pictures, we remind you to consult the visual aids and teaching tools, *Guidebook*, recently published by the General Board. In the Teacher Training Department of this booklet is a detailed discussion on how to mount pictures, and how to file them. Wherever possible, Sunday School library pictures should be mounted upon stiff cardboard, so that they will wear well. You might consult the printing shop in your town, should there be one, for scraps he might have. Colored mounting paper is always best, since it sets the pictures off better. Also, for filing purposes, you might use different colors for different subject groups. For example, green mounting cardboard may be used for Old Testament pictures, red for New Testament, blue for Book of Mormon and yellow for Church History. You might also desire to punch the mounting cardboard with three holes, so that the pictures can be fitted conveniently into a standard looseleaf binder.

The Deseret Book Company sells beauti-

ful, stiff colored cardboard for mounting, 13 cards (8½ x 11 inches) for 35c, or in lots of 100 or more, 13 for 30c. Each set contains several different colors. This seems expensive for mounting paper, but, again we stress, this is for a library, and such material gives your picture file a permanence which it so much needs. Better still, however, is the resourceful practice of checking in your community for stiff, colored mounting paper that will serve your purpose well and at the same time be obtainable for little cost.

Consult your *Guidebook* for the best methods of placing the picture on the mounting. Always keep in mind that the largest margin should be at the bottom of the sheet.

There are many other ways in which the librarian can profitably use the large chart, "Subject Matter Titles of Sunday School Lesson By Departments." Your enrichment materials will go beyond pictures. Every good librarian is familiar with his books, knows in a general way the stories they contain. If you keep tab by the chart you may drop a hint to teachers on where they can locate in a library book, a choice enrichment morsel for a lesson coming up. Such suggestions, if tactfully executed, will stimulate your Sunday School teachers to seek out other material on their own. At the same time they may pool their findings into your library. Thus your library becomes a veritable clearing house of enrichment aids for all departments.

In checking over your chart, you may well keep the Sunday School superintendency in mind, too. You will note by the chart that there are special Sundays, such as Easter, Mothers' Day and Christmas. Your superintendency would no doubt welcome suggestions for playlets, readings, stories, and songs for these dates. Don't wait until the Yuletide season to think about Christmas helps. You may find appropriate materials and sources this early in the year. Make a file or a record of them.

For a listing of helpful books for special Sunday School occasions we refer you to *The Instructor* for October, 1941, and also to your Sunday School *Handbook*. Such lists should be at the librarian's fingertips.

Don't neglect your Sunday School chart of lesson titles. Make it one of your closest friends for 1943.

# Ward Faculty Meeting



GENERAL BOARD COMMITTEE  
Lynn S. Richards, Chairman; James L. Barker,  
A. Hamer Reiser, Wallace F. Bennett,  
Edith Ryberg, Marion G. Merkley

## COURAGE TO DO RIGHT

### Objectives:

1. To inspire each faculty member to develop moral courage.
2. To give inspiration and enrichment material on "moral courage" for lessons in all departments.
3. To suggest ways of helping students to do what is right.

### References:

Article by M. Bennion, "Courage to do Right," in this *Instructor*, p. ...., including references listed there, and those added below.

### Method of Lesson Presentation:

#### Introduction:

Our great religious leaders of Biblical and Book of Mormon times and in our own day have been men and women of great moral courage. Their courage is the life and spirit of Sunday School lessons in practically every department. We all, including our students, admire moral courage. We, as well as they, need to develop it increasingly in our lives. Courage to do right ranks along with service to fellowmen as a major source of religious experience. Whenever we exercise the courage to do right, we feel our kinship with Christ more deeply and our religion becomes more sacred to us. It is indeed appropriate that we as a faculty discuss the meaning of moral courage.

#### Questions:

1. What is moral courage?
2. How it is developed?
3. What can be done to encourage it in and through the Sunday School?

Write these questions on the blackboard. They are major themes which you can develop with your faculty class. The outline which follows suggests how it might be done.

#### I. The Nature of Moral Courage

##### A. Illustrations

Call upon teachers to give previously assigned reports on the moral courage exemplified by men studied in

their lessons: Job, Amos, Jesus, Paul, Joseph Smith, or others.

### References:

See cross references near end of this lesson and assignments suggested last month. Remind the class of how frequently this theme occurs in various departments.

#### B. Physical, Martial, Intellectual, and Moral Courage Compared

##### Questions:

1. What distinguishes moral courage (the courage to do right) from such types of courage as:
  - a. physical—e.g., the courage to plunge into cold water?
  - b. Martial—e.g., the courage to go to battle?
  - c. Intellectual—e.g., the courage to speak one's mind, including confession of ignorance?
2. Illustrate wherein moral courage often includes physical, martial, and especially intellectual courage.
3. Which type of courage is most admirable? Why?

### Reference:

Milton Bennion's article, p. 3, in this *Instructor*, and his *Moral Teachings of the New Testament*, Chapter XX.

#### C. Characteristics of Moral Courage

##### Question:

What are the essential elements involved in the expression of moral courage?

1. Belief in and love for the right—  
A careful study of the lives of these great religious leaders reveals that each lived for some great cause, which he deemed right and supremely important. (Read Job 31, and note the ideals to which he had been true; read the short book of Amos, prophet of righteousness, and discover the ideals Amos lived and struggled to achieve. Jesus was devoted to the Will of His Father and to His work. Paul was loyal above

all things to Christ Jesus. Joseph Smith was devoted to the great Cause of the Restoration and building Zion in our day. Many a humble convert to the L. D. S. Church has put the love of the Gospel above all other loves.) Without a living faith in an ideal, a principle, a Cause, no one knows the meaning of moral courage.

2. A willingness to sacrifice everything for the right—

In every illustration of moral courage men and women have been willing to sacrifice whatever stood in the way of their loyalty to principle. Often the supreme sacrifice—life—was risked and made. e.g., Jesus, Stephen (Acts 7:51-59), Abinadi (Mosiah, chapters 11 to 17, and Joseph Smith.

Questions:

1. What have many converts sacrificed in doing what they thought was right—in accepting the Gospel?

2. What things must we, under present circumstances be ready to sacrifice, in our devotion to ideals of the Gospel? List some of them on the board.

3. Fearlessness in the face of opposition—

Courage presupposes a degree of fearlessness. It is well to remember that one who will be morally courageous must overcome opposition within himself and from others. In our day part of that opposition may be gross indifference.

II. The Development of Moral Courage—with special reference to its application in Sunday School Work

Questions:

1. How shall we develop moral courage: (a) in ourselves and (b) in those we lead and teach?

A. Learn and Teach the Right

The beginning of moral courage is to know the right, to know what one believes in and loves. The teacher must know this for himself and also in order to teach his students. Ask your faculty class the following stimulating questions.

Questions:

1. To what great Cause do you profess your greatest loyalty in mind and heart?

2. What things do you believe are right?

If answers to these questions are at first quite general, such as the Gospel, the Church, Jesus Christ, or honesty, then lead the class to concreteness by asking:

a. What does loyalty to the Gospel mean concretely?

b. To what are you loyal if you are loyal to the Gospel?

c. Your faith in Jesus Christ means faith in what?

d. How do you express loyalty to the Church?

e. Define honesty.

Encourage the teachers to teach their students not just a general loyalty to Christ, the Gospel, and the Church but a loyalty to the specific things they represent: e.g., service to John Doe next door, kind remarks to and doing dishes for Mother, etc., etc., as is done in the Kindergarten and Primary lessons.

B. Seek Opportunities to Develop Moral Courage Today

Questions:

1. What things in your life (the faculty) call for the most moral courage?

2. What things in the lives of your students call particularly for moral courage? (Get responses from different teachers of various age groups to this question. Call attention to our need to be aware of the moral problems faced by the groups we teach.)

C. Be Positive, Not Negative, in Teaching the Gospel

It is human nature to be active and to feel free to act. Children, young people, and even older people like to be active—creatively and courageously active. Let us be on guard to teach the principles of the Gospel not as prohibitions, "don'ts and shall not's." Such restrictions in excess encourage people to show their courage by disobedience and foolish daring.

The teachings of Jesus are essentially positive, a challenge to brave and adventurous living—an invitation to be strong, self-controlled, free, generous, and a courageous fighter for the right.

1. Illustrate the Savior's positiveness.

Matt. 22:35-40; Matt. 5:1-11; Luke 10:25-37

2. Illustrate the difference between teaching religion positively and negatively in such things as:
  - a. Word of Wisdom
  - b. Sabbath Day
  - c. Honesty
  - d. Chastity
- D. Be a Living Example of Moral Courage

People are still influenced by example in the field of religion and character. Our teachings are inseparable from the lives we live in the minds of other people, particularly in those of youth.

#### Questions:

1. Give illustrations (a) of the harmful influence of teachers who have not been persons of integrity and (b) of the good influence of people of principle in the lives of others.
2. Wherein ought members of the Sunday School faculty to be particularly loyal and enthusiastic for the right?

#### Cross References: (1943)

*Kindergarten and Primary*—Lessons 18 to 21 (Kindergarten, Lesson 18, illustrates Job's loyalty to the right even in times of adversity).

*First Intermediate*—Lessons 8 and 13

*Second Intermediate*—Lesson 40

*Juniors*—Lessons 12, 23, 25, 30, 35, 36

*Advanced Juniors*—Lessons 9, 17, 25

*Advanced Seniors*—Lesson 17

*Genealogy*—Lessons 10, 15, 17, 44

#### Assignments for April:

"Faith in God and in Human Salvation."

Two ten-minute talks:

1. "My reasons for my faith in God"—by teacher of Advanced Senior Class. (See Advanced Senior Lesson 32)

2. "My Faith in Man—Myself and Others"—by teacher of Gospel Doctrine class. (See Gospel Doctrine topics: Testimony and Faith in Youth)

## CAN'T A GUY DO ANYTHING?

(Concluded from page 5)

There was a mist in Mrs. Bradley's eyes as she watched him step blithely down the street.

"The first 'Please do,' instead of 'Don't,' that I have said this morning—and look how he responds to it," she murmured contritely.

She stopped her work and sat down in a chair. "Let me see. What are some of the 'don'ts' that I have handed out so freely to that child this morning?" she said. "There was, 'Don't make Tuck growl,' 'Don't come to the table until you have combed your hair,' 'Don't leave the screen door open,' 'Don't ask for another cent today,' 'Don't——' O, I had better get a pencil and some paper and go at this in a businesslike way!"

Carefully, Mrs. Bradley listed all the "don'ts" she could remember having inflicted on Bruce that morning. Opposite them, she listed the positive requests which she might have made in place of the negatives which

had so irked her small son. She now realized how easy it would have been to say, "Please take Tuck out for a little run, Bruce," instead of "Don't get that dog too barking, I'm trying to phone."

Instead of telling him not to water the petunias, she could have suggested some use of the water which would have been beneficial or at least would have done no harm.

"With a little thought, I could have avoided all this unwise negatives," she decided. "In the future, I shall certainly try to avoid them. But if I forget, when Bruce says, 'Can't a guy do anything?' I'll say, 'Surely a guy can do something, Son,' and then I'll suggest something interesting to do. I have a suspicion," with a wry smile, "that it will help my disposition as much as it does his."

And Mrs. Bradley was right, as she soon proved.

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There are cures for the hurts of lead and steel—But the hurts of the tongue will never heal.

—Old Samole saying

Make it thy business to know thyself, which is the most difficult thing in the world.

—Cervantes

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# Choristers & Organists



## GENERAL BOARD COMMITTEE

Tracy Y. Cannon, Chairman; P. Melvin Petersen,  
Vice-Chairman; George H. Durham

The song to be studied in the February Ward Faculty meeting and practiced in the Sunday Schools during March is, "How Gentle God's Commands," *Deseret Sunday School Songs*, No. 287.

The story of this hymn will be printed in the *Deseret News* on the fourth Saturday of January and additional instructions will be found in the January *Improvement Era*, music department.

"Personality is that which makes one human being different from another."

The chorister who has a strong testimony of the Gospel, who is thoroughly prepared in the lesson of the day, who has a good background of musicianship, who is alert, distinguishes with discrimination the essential from the non-essential, who knows just what he wants and can give his direction in a few expressive sentences, who is neat in appearance, pleasant but forceful in his leadership will probably radiate a dynamic personality, stimulate the singers and obtain worthwhile results. Fortunately, practically all these personal qualities can be cultivated through diligent study, for it would seem that personality is something which can be at least greatly enhanced by cultivation of definite characteristics. Qualities which add to the chorister's personal strength are discussed in Chapter XV of *Church Choristers' Manual*.

Personality is a big factor in leading groups of people. It is particularly true in teaching a song where the words rather than the music are used as the teaching medium. He who can get a spontaneous and expressive reading of the words by his congregation has the problem of the learning of the song practically solved. It is then only necessary to give a few directions pertaining to the music and the desired result of an impressive singing of the song is accomplished.

Let it then be the objective of the 1943 lessons to devote most of the time in the practice periods to a thorough comprehension of the word content and a complete learning of all the verses of the songs.

The hymn, "How Gentle God's Commands!" is beautiful in its gentle simplicity of

both words and music but the children might not catch the meaning of some of the words and phrases such as "precepts," "cast your burden on the Lord," "anxious load," "sweet refreshment find," and several others. These should be clarified in a few direct sentences.

The problem of learning the words—and even memorizing them—is quickly solved by impressing the key words of each line of the verse on the minds of the singers. For example: the key words in the first line are "gentle" and "commands"; in the second line, "kind" and "precepts." Once they are well in mind how easy it is to remember that we are talking about God's gentle commands. Then the line, "How gentle God's commands," remains in the mind without further effort or drill. The line, "How kind His precepts are," presents no problem because it parallels the first line. Since the Lord's "commands" are "gentle" and His "precepts" "kind," it is a most natural thing to "cast your burdens on the Lord and trust His constant care." Learn one verse each Sunday and in a month the song will be well memorized, both words and music.

At a glance it can be seen that the music is gentle and flowing, that the sentiment of the words calls for a quiet, expressive rendition in a modern tempo. A little increase in the volume as the music ascends in pitch in the second line and then a gradual decrease as the pitch descends in the last three measures is all the dynamic expression needed. A good legato and sustaining of the vowels will add much to the effectiveness of the singing.

## To Organists:

An essential and fundamental requisite of organ playing is an absolutely legato touch. It is accomplished by sustaining one tone until the exact moment the next tone begins to sound. Sometimes in super-legato touch the first tone overlaps a little into the second one, as two balls of putty join to each other when gently pushed together. Since legato playing demands a holding of notes their full values, frequent changing of fingers on the same key and a constant listening to avoid possible breaks between tones is essential.

When tones are repeated in different voices

such as when the tone sounds first in the alto part and immediately repeats in the soprano they should be tied. Examples of this type of treatment occurs frequently in the song, "How Gentle God's Commands." In the first measure the "f" in the alto is repeated in the soprano and in the second measure the alto "e" is repeated in the soprano. If these notes are not tied a break will occur between the two chords. This principle of organ technic may be stated as follows: When a tone is repeated in another voice the two

tones should be tied. Organists are advised to study exercises 1 and 5, as well as the printed instructions in Lesson VII of the "Organists' Manual."

In the "Offertory," by Lysberg, page 22, in Jackson's 93 *Short Organ Solos*, a number of examples of tones repeated in different voices occur, and in the last measure of the first line the correct manner of playing them is written out. Measures 1, 7, 9, 10-11, 14, 17, 20, 25, 27, 30 should receive special practice.

## HAPPY NEW YEAR

Anna Johnson

Alexander Schreiner

1. The New Year comes with hap - pi - ness, With songs of love and cheer;  
2. The New Year comes with hap - pi - ness, We shout and whist - les call,

The New Year comes with man - y joys; O I am glad it's here.  
The New Year comes with man - y joys And bless - ings for us all.

### Refrain

Hap - py New Year, Hap - py New Year, Hap - py New Year to you.

Hap - py New Year, Hap - py New Year, Hap - py New Year to you.



For registration the piece should be divided into three sections, the second section beginning on the last chord of the first measure of third line, and the third section where the first theme returns in the second measure of the fourth line. Section one might be registered with mild 8 ft. strings and flutes, with a 4 ft. stop added on the repetition of the theme commencing in the second measure of the second line. The second section requires more volume and an open diapason, if it is not

too loud, may be used. On a pipe organ this section may be played on the great organ. The third section may be registered like the first one, or it may be played with string stop alone or with one having a flute quality. The piece may be used as a prelude.

If the several principles of organ technic presented in this series of lessons are digested and thoroughly practiced by the organists they should make for marked improvement in playing.

## WE MEET THIS DAY WITH SOLEMN MEIN

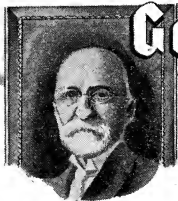
Words and Music by  
S. B. Mitton

*Adagio con Religioso*

1. We meet this day with sol - emn mein, O may our hands and  
 2. O may our wor - ship ev - er be Ac - cept - ed dear - est  
 3. In - cline thine ear O Lord this day, While un - to Thee we

hearts be clean, As we sur-round the sa - cred board, Par-take the  
 Lord by Thee, May we ap-proach Thee with - out fear, And feel Thy  
 hum - bly pray, And let Thy Spir - it from a - bove, Fill ev - 'ry

em - blems of our Lord, Par - take the em - blems of our Lord.  
 ho - ly pres - ence near, And feel Thy ho - ly pres - ence near.  
 soul with peace and love, Fill ev - 'ry soul with peace and love.



# Gospel Doctrine

## GENERAL BOARD COMMITTEE

Gerrit de Jong, William M. McKay, Thomas L. Martin,  
Joseph Christenson, J. Holman Waters

## Subject: GOSPEL STANDARDS

For Members of the Melchizedek Priesthood and Men  
and Women Over 20 Years of Age Not  
Otherwise Assigned

## LIVING THE GOSPEL

### Lesson 9. For March 7, 1943

#### Text:

Lesson 8 of the Manual.

#### Outline of Material:

- I. Theology and Religion compared
  - a. Definition of Theology
  - b. Why it is important
  - c. Definition of Religion
  - d. Why it is important
  - e. Relation of Religion to Theology
  - f. Each needs support of the other
- II. Teachings of the Savior concerning the necessity of living the gospel
- III. Teachings of the Church of Jesus Christ concerning the necessity of living the Gospel
 

Religious activity a distinguishing mark of the Church.

#### Lesson Development:

After the class has discussed this lesson, following the Outline of Material, lead the members of the class to form their own definition of religion. Many have tried it, and sooner or later each of us should try to form our own definition of religion, or, in other words, what do we really mean concretely by "living the gospel"?

*Relief Society Magazine*, January, 1931, pages 61-63, and the scripture there cited; Talmage, James E., *The Articles of Faith*, pages 1-4; *The Vitality of Mormonism*, Chapter 52, "Religion and Daily Life, a Practical Test," pages 193-196; Chapter 80, "Knowing and Doing, Knowledge May Help to Condemn or Save," pages 282-285; Chapter 94, "Religion Active and Passive, Effort Essential to Salvation," pages 327-330; Widtsoe, John A., *Discourses of Brigham Young*, pages 219-227; de Jong, Gerritt, Jr., "A Peculiar People," Radio Address, *Deseret News*, Church Section, February 2, 1941. Reprint may be obtained from Radio Committee, 47 East South Temple, Salt Lake City, Utah.

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## UNIT II.

## DEVELOPMENT OF THE INDIVIDUAL

### PHYSICAL HEALTH

#### "The Word of Wisdom"

### Lesson 10. For March 14, 1943

#### Text:

Lesson 9 of the Manual  
Doctrine and Covenants, Section 89

#### Note to Teacher:

This is the first of three lessons on physical health. Do not allow the class to get lost in detail. In the first lesson of the series the members of the class should be led to an appreciation of the Word of Wisdom, and the conviction that only extreme short-sightedness or deliberate stubbornness would deter a person who knows and understands the Word of Wisdom from keeping it. The Outline of Material may be used as the basis for the lesson presentation.

#### Outline of Material:

1. Health is the concern of religion
  - a. Health and happiness are interdependent
  - b. Relationship of body and spirit
  - c. Body and spirit are eternal
- II. Brief analysis of Word of Wisdom
  - a. What it forbids
  - b. What it advocates
  - c. What it promises
- III. Word of Wisdom and Life
  - a. Agrees with modern scientific findings
  - b. Needs to be extended as new conditions arise
  - c. "Prudence" to be exercised in all things
  - d. Modernization in all things
- IV. Word of Wisdom not a panacea
  - a. The "commandments" to be kept also
  - b. Gratifying results from living according to Word of Wisdom

**Additional Readings:**

Durham, G. Homer, *Gospel Standards*, pages 48-57; 141-146; 326-327; Evans, John Henry, *The Heart of Mormonism*, pages 194-199; Talmage, James E., *Vitality of Mormonism*, pages 212-216; Smith, Joseph F., *Gospel Doctrine*, Chapter 14; Widtsoe, John A., *Discourses of Brigham Young*, pages 182-193; Widtsoe, John A., *Program of the Church*, pages 33-41.

**PHYSICAL HEALTH (Continued)****"Liquor and Tobacco"****Lesson 11. For March 21, 1943****Text:**

Lesson 10 of the Manual

**Outline of Material:**

- I. Tobacco
  - a. Harmful at all ages
  - b. Especially to young people
  - c. All have obligation to keep physical efficiency as high as possible
  - d. Advertising vicious and misleading
  - e. The non-smoker need not be social outcast
  - f. Church members who smoke ostracize themselves
  - g. Smoking tobacco is sheer economic folly
- II. Alcohol
  - a. Harmful mentally and physically
  - b. Reduces span of life
  - c. An enemy to the preservation of the race
  - d. Leads to tragedy, physically, morally, mentally, spiritually
  - e. Drinking is economically wasteful
  - f. Leads to misery of all kinds
- III. Standing in Church imperiled by use of tobacco and liquor
  - a. Reduces chances for one's own happiness
  - b. Reduces chances to promote happiness of others
  - c. Shuts out opportunities for service and responsibility

**Additional Readings:**

See "Additional Readings" listed for Lesson 10, March 14.

Littell, Robert, "Cigarette Ad Fact and Fiction," in *Reader's Digest*, July, 1942; Steinhilber, Arthur H., "The Half Has Not Been Told," *Improvement Era*, August, 1942; Tunney, Gene, "Nicotine Knockout, or the Slow Count," *Reader's Digest*, December, 1941, (Reprinted in the *Improvement Era*, January, 1942.)

**Note to Teacher:**

It is the purpose of this lesson to make available to the members of the class information and arguments that will help them distinguish between facts and fancies about the use of alcohol and tobacco. The lesson should be carefully prepared and so presented that those who do not now keep the Word of Wisdom in some particular will receive strength and overcome their weaknesses. All members of the class who already live the laws of health as we understand them should as the result of this lesson be built up in their determination to continue in their good works, especially in their attempts to convert others to the keeping of the Word of Wisdom.

Pertinent to this lesson is the discussion of efforts put forth in your community to control the traffic in liquor and tobacco, and to keep especially the young people of your community as much as possible protected and fortified against the evils of becoming addicted to either of these vices. Let the members of the class become conscious of particular conditions existing in your community that are dangerous to the moral wellbeing of your group.

What literature published by the L.D.S. Church Liquor-Tobacco Campaign Committee is available in your community? Is it being used to good advantage?

**PHYSICAL HEALTH (Continued)****"Growing Need for Observing Word of Wisdom"****Lesson 12. For March 28, 1943****Text:**

Lesson 11 of the Manual.

**Note to Teacher:**

The purpose of this lesson is to develop a wholesome and positive attitude toward the keeping of the Word of Wisdom, and to point out that we have greater need of doing so now than ever before. When times are out of joint, people want to throw their regular practices to the winds, in order to try anything else. It is exactly in times like these that we have need of the strength and power that come from living the commandments of the Lord more than in normal times.

**Outline of Material:**

- I. Why keep the Word of Wisdom?
  - a. To be in position to receive blessings that follow
  - b. Would be short of "good sense" not to keep it
- II. Why is need for keeping the Word of Wisdom greater today than ever?

(Concluded on page 34)

# Genealogical Training



## GENERAL BOARD COMMITTEE

A. William Lund, Chairman; Joseph Christenson  
Archibald F. Bennett, Junius R. Tribe

Subject: BIRTHRIGHT BLESSINGS

Available To All Members Over 18 Years of Age

## LESSONS FOR MARCH, 1943

### TRIED SOULS

#### Lesson 9. For March 7, 1943

#### References:

*Birthright Blessings*, Lesson 9; *In the Gospel Net*, by Elder John A. Widtsoe; *Autobiography of Pioneer John Brown*; *History of the William Snow and Robert Gardner Families*, by Celestia Snow Gardner.

#### Problem:

To exemplify the value of printed family records, not only to descendants of these families but to all members of the Church.

#### Topical Outline:

- I. A Praiseworthy Trend to Compile Family Histories of Pioneers.
- II. Their Inspiration to Other Families.
- III. *In the Gospel Net*, by Elder John A. Widtsoe
  - a. Story of a faithful mother and earnest seeker after truth
  - b. Her acceptance of the Gospel
  - c. Her sacrifices and ultimate triumph
  - d. His Book of Remembrance No. 1
- IV. *Autobiography of Pioneer John Brown*
  - a. A graphic journal of an active pioneer
  - b. Genealogy of his ancestors and descendants
  - c. His experience typical of the life of a Utah pioneer
  - d. Supreme faith of the first band of pioneers
  - e. Their realization of the importance of what they did
- V. *History of the William Snow and Robert Gardner Families*
  - a. Why we should keep records
  - b. Contribution of these two families
  - c. People raised to a higher level by the spirit of the Gospel
  - d. Remarkable answer to prayer

#### Study Helps:

1. It is suggested that one member of the class be assigned to give a brief book review of *In the Gospel Net*. This should occupy from five to eight minutes.

2. What outstanding characteristics are noted in the life of Anna K. T. Widtsoe, and also in the life of Pioneer John Brown?

3. Have class members write down the benefits which would come from having a written family history accessible to all descendants of that family.

4. Have class members name printed family histories which have been published by Mormon families. See Church Section, *Deseret News*, March 21, 1942, p. 8.

5. Who was Erastus Snow, and what contribution did he make in Church work?

## TRUE TO THE FAITH

#### Lesson 10. For March 14, 1943

#### References:

*Birthright Blessings*, Lesson 10.

#### Problem:

What blessings can be earned by faithful Saints willing to sacrifice all that is dear to them for the Gospel?

#### Topical Outline:

- I. Blessings Promised the Faithful
  - a. Eternal life in the celestial kingdom
  - b. An inheritance for their children in Zion
  - c. Children born in the Covenant
  - d. Blessings pronounced by the Prophet Nephi
- II. A Mother's Heroic Choice
  - a. A father's advice to his little daughter
  - b. How a mother received the Gospel
  - c. Opposition from an unbelieving husband
  - d. His stern ultimatum
  - e. Forced to choose between truth and family
  - f. Her anguish at parting
- III. Taking Up Her Cross
  - a. True to her father's admonition
  - b. The words of the Savior
  - c. Giving up all that was dearest to her in life
  - d. The loss of her husband and children
  - e. The unending but fruitless search
- IV. Blessings Which Came Through Sacrifice

- a. Crossing the sea and the plains to Utah
- b. Marriage to Thomas Yates
- c. A local religious and civic leader
- d. Daughter born during Indian raid
- e. Recollection and testimony of her son

#### V. A Reunited Family

- a. How her daughter Susan was located in England
- b. The remaining daughter, Ella, found in Michigan
- c. Joyous reunion
- d. Sealing record of the reunited family in a covenant that is everlasting

#### Study Helps:

1. Show that "sacrifice brings forth the blessings of Heaven" by citing actual experiences.
2. What Biblical characters proved they were willing to sacrifice everything they possessed for the Gospel's sake?
3. Show that a person cannot lose permanently who obeys the commandments of God, no matter what the cost.

### HEROIC FRONTIERSMEN

#### Lesson 11. For March 21, 1943

#### References:

*Birthright Blessings*, Lesson 11.

#### Problem:

What qualities were demanded of our pioneer forefathers who conquered and settled western America?

#### Topical Outline:

- I. Keepers of the Frontier
  - a. The urge to migrate westward
  - b. Ideals brought by the pioneers
  - c. The hazards of pioneer life
  - d. The spirit which actuated the pioneers
- II. The Indian Peril
  - a. Frequent massacres of frontier families
  - b. The ever-present danger of Indian attacks
- III. The Life Story of William Hall
  - a. Son of a veteran of the Revolutionary war
  - b. A lonely outpost home in the wilderness of Tennessee
  - c. His brother James killed by Indians
  - d. The boy's narrow escape
  - e. Attack on the family
  - f. His hair-breadth escape
  - g. Four men withstand 260 Indian warriors

- h. A noble character

#### Study Helps:

1. In what way are the experiences of Governor William Hall typical of those of other pioneer families?
2. Have a member of the class tell the story of the death of Abraham Lincoln, grandfather of President Abraham Lincoln.
3. What admirable qualities were displayed by William Hall?
4. What satisfaction would come to a Latter-day Saint boy in being baptized for his relative, Governor William Hall? Would the knowledge of the latter's character and experiences enhance the joy of that service?
5. Invite class members to relate any dangers from Indians experienced by their forefathers in Utah or the west.

### IN THE CAUSE OF FREEDOM

#### Lesson 12. For March 28, 1943

#### References:

*Birthright Blessings*, Lesson 12; *Teachings of the Prophet Joseph Smith*, pages 147 and 326; *Gospel Standards*, p. 133; *Era* for May, 1942, pp. 276, 340-341; *Alma*, Chapter 48; *Conference Pamphlet*, April, 1898, pp. 88-92.

#### Problem:

What attitude should Latter-day Saints take toward the preservation of religious and political freedom?

#### Topical Outline:

- I. The Divine Right of Free Agency
  - a. The priceless moral agency of man
  - b. His only means of eternal progress
- II. Words of the Prophet Joseph Smith
  - a. The greatest advocate of the U. S. Constitution
  - b. Ready to die for the protection of the weak
  - c. The Constitution "founded in the wisdom of God"
- III. Words of President Heber J. Grant
  - a. Inherent rights of each individual
    1. Free exercise of conscience
    2. The right and control of property
    3. The protection of life
- IV. Words of Elder Joseph Fielding Smith
  - a. Man endowed with characteristics inherited from his Father
  - b. Ordained by birthright and intelligent, independent being
  - c. No progression, no real existence without the great gift of free agency
  - d. Moral agency preserved through the conflict in Heaven

- e. Exaltation could not be granted without this gift
- V. Words of President David O. McKay
  - a. "I uphold our country in the present world conflict, and sustain the Church in its fight against dictatorship"
  - b. Conditions when war is justified
  - c. "To deprive an intelligent human being of his free agency is to commit the crime of the ages"
  - d. Without freedom of choice and thought man cannot progress
  - e. God has planted in man a love of liberty
  - f. "With other loyal citizens we serve our country as bearers of arms rather than to stand aloof to enjoy a freedom for which others have fought and died"
- VI. Liberty a Blessing for the Righteous
  - a. Past attempts to rob of agency
  - b. Liberty a blessing God has sent for the righteous' sake
  - c. Moroni's title of liberty
- d. Freedom a cardinal principle of the Gospel, whose champion we are
- VII. Words of President Wilford Woodruff
  - a. Testimony as to the character of the Revolutionary fathers
    - 1. "The best spirits the God of Heaven could find on the face of the earth"
    - 2. Inspired of the Lord
  - b. They visit President Woodruff and ask that he perform temple ordinances for them
  - c. Only noble spirits before God would have done this

#### Study Helps:

- 1. For what reasons does the Church support the stand of our government and the cause of the United Nations in the present conflict.
- 2. What would be the result in the world if all men were deprived of their moral agency?
- 3. Justify the statement that freedom is a cardinal principle of the Gospel.

## Gospel Doctrine (Concluded from page 31)

- a. Constant pressure of advertising
- b. We see more violations of Word of Wisdom now than ever
- c. Saints and non-members have greater contact now than before
- d. Disturbances of today tend toward increased violation of Word of Wisdom
- e. Uncertainty causes carelessness
- f. Service in armed forces brings added challenge
- III. Decision to live the law
  - Should be made long before temptation to violate Word of Wisdom comes

#### Enrichment Materials:

- 1. Point out some of the encouraging results accrued to the Saints through the observance of the Word of Wisdom. To this end compare F. S. Harris and N. I. Butt,

*Fruits of Mormonism*, Chapters 9, 12, 13; James E. Talmage, *Vitality of Mormonism*, page 216; John A. Widtsoe, *Program of the Church*, pages 40-41.

2. Point out that most arguments against the use of tobacco and liquor also apply to coffee and tea. Although some consider drinking coffee and tea but a minor violation of the Word of Wisdom, it must be remembered that it involves the same principle and leads to the violation of the obviously important parts of the Word of Wisdom. Read for this the story of Anna Snow, in *Gospel Standards*, pages 284-285.

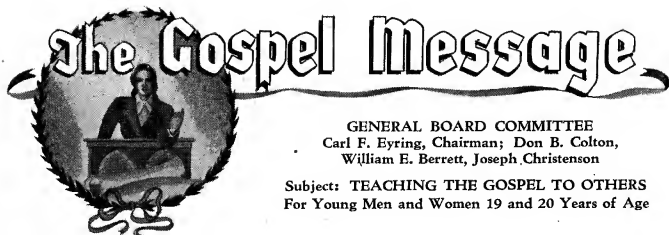
3. Give the class the benefit of President Grant's personal testimony concerning the Word of Wisdom, found on pages 326-327 of *Gospel Standards*.

4. Encourage members of the class to bear their own personal testimonies concerning the observance of the Word of Wisdom.

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**"BRING A FRIEND SUNDAY" — JANUARY 10**

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GENERAL BOARD COMMITTEE  
Carl F. Eyring, Chairman; Don B. Colton,  
William E. Berrett, Joseph Christenson

Subject: TEACHING THE GOSPEL TO OTHERS  
For Young Men and Women 19 and 20 Years of Age

## LESSONS FOR MARCH, 1943

### EVIDENCES OF THE TRUTH OF THE BOOK OF MORMON

#### Lesson 9. For March 7, 1943

##### Text:

The Gospel Message (Department Manual) Part II, Chapter V; Roberts, *New Witness for God*, Vol. II, pp. 271-349.

##### Objective:

To lead students to a practical knowledge of how to build the faith of others in the Book of Mormon.

##### Suggested Procedure:

Step 1. Stimulate general class interest in the problem of how to build the faith of others in the Book of Mormon. One of the following methods may be successfully used:

##### A. The Question Approach

Ask questions such as the following:

1. If a non-Mormon studies the Book of Mormon and believes its contents, how will that belief affect his life?
2. What are some of the evidences upon which faith in the Book of Mormon can be built. List the answers given but do not go further into the discussion at this point.

##### B. The Story Approach

In 1830 a Book of Mormon was loaned to Brigham Young by his neighbor William Greene. It was reloaned to another neighbor, Heber C. Kimball. Soon three families, the Youngs, the Greens, and the Kimballs, were well acquainted with the contents of the book. None had seen a missionary and none had known of the founding of the new Church. Yet all were converted to the teachings within the book. If the Book of Mormon were left at non-Mormon homes today, would it be carefully read? What competition for the reader's time and interest would be encountered? If it were carefully read would the reader find any evidence of its truth?

Step 2. Have students report on how their testimonies concerning the Book of Mormon were attained.

Step 3. Steps one and two should have aroused considerable class interest in the subject. More information is now needed to enable all students to intelligently discuss the problems raised. This information may be obtained by silent student reading, special reports, or from a brief lecture by teacher or student. The better method, if the students are equipped with texts, is the *silent reading*. The students may profitably read Chapter V of the Manual. This chapter is longer than preceding ones and if interest is sustained, more time than usual may be taken for silent reading. If interest seems to lag, stop the reading after time has been allowed for the class to read the first division of the chapter and have some class discussion before returning to silent reading. This study can be greatly stimulated by teacher's questions placed on the blackboard which can be answered only when the information contained in the Manual is known.

Step 4. Return to a general discussion of the central problem, "How can we build faith in the Book of Mormon?" As the discussion proceeds list on the blackboard the various evidences for the truth of the message in the Book of Mormon.

Step 5. Discuss various methods of interesting the non-Mormon in these evidences.

##### Assignments:

Step 6. The next class hour should be used in student presentation of the evidences for the truth of the Book of Mormon. If some outstanding evidences have not been covered in this class discussion, they can be brought forward in the next class by assigned talks. It is suggested that students prepare short talks on each of the following:

1. Joseph Smith's story is consistent with his life.
2. The divine origin of the Book of Mormon is established by witnesses.
3. The reality of an ancient Hebrew record in Joseph Smith's possession is verified by corrections made in passages from the Hebrew prophets.
4. The harmony of the Book of Mormon with Hebrew scripture and culture proclaims

the truth of the record. (This might be divided into two or three talks.)

5. The consistency of the Book of Mormon with itself speaks of its truth.

(It is not expected that students will dig up new materials beyond those presented in the Manual but rather that students shall get practice in presenting evidences and speaking effectively on their feet.)

## EVIDENCES OF THE TRUTH OF THE BOOK OF MORMON (Continued)

Lesson 10. For March 14, 1943

(Same subject as for Last Sunday)

This class period should be devoted entirely to student talks and gospel conversations aimed at student practice in talking to people on the evidences supporting the Book of Mormon. (See the preceding lesson for suggested assignments.)

The teacher should reserve five to ten minutes at the close of the period for criticisms of the talks or the approaches used, and for the making of new assignments.

### Assignments:

The next class hour will be devoted to the problem of arousing faith in the message of the Doctrine and Covenants. Individual students may be assigned to give short talks on the following:

1. How we got the Book of Doctrine and Covenants.
2. What revelation is.

## A REVIEW

Sunday, March 21, 1943

This class period may be used to catch up on the schedule of lessons where a stake conference has interfered with class work. If the class schedule is up-to-date the period should be used in a review of Lessons 1-10. This review could take the form of a quiz program; a series of two-minute talks; an informal cottage meeting, etc.

## THE DOCTRINE AND COVENANTS—AN EVIDENCE OF THE DIVINE CALLING OF JOSEPH SMITH

Lesson 11. For March 28, 1943

### Texts:

The Gospel Message (Departmental Manual), Chapter VI.

### Objective:

*To lead the students into the practice of effectively teaching truths about the Doctrine and Covenants as an evidence upon which faith in the calling of Joseph Smith can rest.*

### Suggested Procedure:

Step 1. Stimulate interest in the problem of how to use the Doctrine and Covenants to develop faith in Joseph Smith as a prophet. The following methods are suggested:

#### A. The Question Approach

1. How can we test the genuineness of a so-called revelation?
2. How does a prophet substantiate himself or undermine himself by his utterances?

#### B. The Problem Approach

Read some striking passages from the Doctrine and Covenants. Then ask the question, where did those thoughts come from? Can they be explained purely on a basis of human origin?

The following readings will be found fitting for this approach: Sections 4, 13, 38; 24-27; 56:16-28; 58:26-29; 88:34-15; 87, 89.

Step 2. Having aroused interest permit the students to seek further information from the Manual, chapter VI. While the students are reading, the teacher should outline the material on blackboard or place there some thought-provoking questions or statements.

Step 3. Have the special student talks given (see preceding lesson for suggested assignments).

Step 4. Return to the questions and problems raised at the beginning of the class period for further discussion.

Step 5. Outline on the blackboard with the aid of the class, various methods of interesting non-Mormons in the Doctrine and Covenants as an evidence of the Divine calling of Joseph Smith.

### Assignments:

Step 6. Assign individual students to demonstrate each of the suggested methods of approach during the next class hour.

As the assignments will be determined by the class discussion these cannot be outlined here. The next class hour should be devoted entirely to student activity in actually teaching the divine calling of Joseph Smith by use of the Doctrine and Covenants.

The following is typical of the type of suggestions which might develop in the class discussion for special assignments:

a. Tell the story of how the Doctrine and Covenants came to be compiled with emphasis on the testimony of those who were present when revelations were received.

b. Read the 89th section stressing the remarkableness of such a statement in 1833, and the Prophet's testimony as to its origin.

c. Read Section 76 and stress similar phases as above.

d. Read prophecies found in the Book, such as Section 87, and testify to the remarkable fulfillment.





# Advanced Seniors

## GENERAL BOARD COMMITTEE

Lynn S. Richards, Chairman; Earl J. Glade,  
Joseph K. Nicholes

Subject: **RELIGIOUS FRONTIERS AND PROBLEMS  
OF LATTER-DAY SAINT YOUTH**  
For Young Men and Women 17 and 18 Years of Age

## YOUR AMUSEMENTS Lesson 9. For March 7, 1943

### Objective:

To encourage a wise selection of recreational activity.

### Method of Lesson Presentation:

To achieve the above objective, try to develop through reports and class discussion (1) a view of amusements which are not re-creative and (2) amusements and recreation which are re-creative.

### I. Non-Re-creative Amusements

- Call for report on this subject.
- The limitations of commercialized forms of recreation, e.g., movies, public dances, carnivals, resorts, etc. What are they?
  - Commercialized
    - Appeals to the crowd—not always discriminating.
    - Profit motive rather than good of participant in the foreground.
    - Often passive, calling for little creative participation on the part of those who attend.
- Passive Amusements
 

Questions:

  - List amusements which are almost wholly passive for the spectators.
  - What are their (a) values and (b) limitations?

### d. De-moralizing Amusements

- Questions:
- What types of recreation are demoralizing or degrading to character?
  - Which of these exist in your community?
  - Can you suggest any method of eliminating them, or of minimizing their appeal?
  - Have you any suggestions to make to the bishop for your ward recreational program?

### II. Amusements and Recreation that are Re-creative

- Call for report on this subject.
- Illustrations
  - Name some recent movies which have had a re-creative effect on you.
  - Name radio programs which you would classify as re-creative.
  - Name ten books you would recommend as enjoyable and recreational reading.
  - Have a brief report on how to develop appreciation for good music.
  - What hobbies do any of you pursue as recreation? Elaborate.

### III. A Long-Range View

Many of us dance and engage in strenuous athletic sports (football and basketball) for recreation. Later in life, after marriage, these have less appeal. We go to fewer dances and these competitive team-sports are a bit too strenuous and inconvenient. Young people should learn to enjoy recreational activities which they can pursue throughout middle age and even old age. These will make for health and lasting satisfaction, e.g., swimming, tennis, hiking, badminton, golf, riding, gardening, landscaping, painting, woodwork, sewing, needlework, reading, playing of musical instruments and music appreciation, a love of nature, conversation, and friends.

### References:

Review those in the last lesson. Also: Smith, *Gospel Doctrine*, Chapter XXVII; Young, *Discourses*, pp. 122-126; Foreman, *Our Movie-Made Children*.

### Assignments:

- What contributions has Mormonism made to our understanding of the future (post-mortal) life?
- My reasons for my faith in immortality.

# MORMONISM AND THE FUTURE LIFE

## Lesson 10. For March 14 and 21, 1943

### Objectives:

1. To teach the inspiring contributions our religion has made to our concept of a future life beyond the grave.

2. To lead our students to a more sure ground for their faith in immortality.

### Method of Lesson Presentation:

Since our class is not excused to attend stake conferences, we have a few extra Sundays to devote to our lesson work. This lesson, particularly in our time when earth-life becomes increasingly uncertain for many people, is worth two Sundays' consideration. We suggest that the first Sunday be devoted to a study of some of the inspiring teachings we associate with our faith in immortality and that the second be devoted to a discussion of our grounds for faith in immortality.

#### I. Mormon Contributions to the Concept of Immortality

(Some of these are not original with us, but the emphasis we place upon them is.)

a. Call for report on above subject. Follow this with class discussion.

b. Contributions (elaborate and evaluate)

1. Intelligence is eternal. There is something in man—his basic intelligence, which has always existed and is indestructible.

### References:

Doc. & Cov. 93:29; Abraham 3:18, 19; Joseph Smith, "King Follet Discourse"; Bennion, L. L., *Religion of the Latter-day Saints*, pp. 47-49.

2. Man's existence is purposeful at all stages of existence—pre-earth life, earth-life, and post-earth life. Mormonism lays special emphasis on the possible and purposefulness of this life.

#### Questions:

1. What is the purpose of earth-life?
2. Is it basically different from the purpose of life hereafter?

### References:

Brigham Young's statements in the Manual, pp. 27-29; II Nephi 2:24; John 10:10; Moses 1:39; Matt. 5:48; Alma 32:37-43, 34:30-34; Doc. & Cov. 93:11-20; Evans, Joseph Smith, *An American Prophet*, pp. 288-297; Widtsoe, *Program of the Church*, Chapter II; Bennion, L. L., *Ibid.*, pp. 53-54.

3. Man may progress eternally. "As God now is man may become"—is a wonderful ideal. Faith, repentance, service, creation, and learning will continue beyond the grave.

### References:

Doc. & Cov. 88:33-40; 130:18-21; 131:1-4; Bennion, L. L., *Ibid.*, pp. 54-57.

4. Salvation is a matter of degree and is individual, depending on one's faith and works.

### References:

Doc. & Cov. 76; B. H. Roberts, in Manual, pp. 26-27; John 11:25, 27; I Cor. Chap. 15; Alma 11:38-46.

5. The basic principles of man's spiritual life will function throughout eternity. Illustrations: Faith, repentance, family association, progress, creation. (See references under (3) above)

6. Man will have personal immortality. The remarkable visitations attending the restoration of the Gospel and Church, together with the teachings of the Book of Mormon especially, have given the Latter-day Saints a faith in personal immortality that remains a mere hope to many Christians.

### References:

Pearl of Great Price, pp. 48-57; Alma 40.

#### II. Grounds for Faith in Immortality

Begin this lesson (or topic) by calling for the student report on this subject. At the conclusion of the report invite other members of the class to add their reasons. The following considerations should be worthy of special emphasis:

1. Science does not prove; nor does it disprove personal immortality.

### References:

Compton, Arthur, "A Scientist's View of Immortality," *Deseret News* (Church Section), May 23, 1936.

2. There are good philosophical grounds on which belief in immortality has been postulated.

### References:

Bennion, Milton, "A Spiritual Philosophy of Life," *Improvement Era*, Vol. 33, Feb., 1930; Hudson, Jay Wm., *The Truths We*

Live By, D. Appleton Co., 1927, Chapter 8.

All evidence which supports belief in an intelligent, self-conscious Creator tends indirectly to support faith in immortality. If He lives, we may live. Why should His highest creation—human personality, we believe—come to an end? Immortality is needed to fulfill God's purposes, to achieve the ideals for which He and men are striving.

3. The prophets bear witness of immortality. This is particularly true of Jesus, Paul, Book of Mormon prophets, and Joseph Smith. Joseph claimed to have seen the Father, the Son, John the Baptist, Peter, James and John, Elijah, Moses and the Angel Moroni on several occasions.
4. The Spirit of God and the Holy Ghost bear witness to us. Latter-day Saints can, and many do, entertain a firm conviction that though a man die, yet shall he live. (Moroni 10:3-5)

Questions:

1. What does your faith in immortality mean to you?
2. How does it influence your life now?

### References:

In addition to those cited in the text, read Roberts, *Comprehensive History*, Vol. II, Chapter 7; Young, *Discourses*, Chapters 32-35; Smith, *Gospel Doctrine*, Chapter 24.

## UNIT II

### PERSONAL PROBLEMS FROM THE MORMON VIEWPOINT

#### YOUR RELATIONS WITH OTHERS

Lesson 11. For March 28, 1943

#### Objectives:

1. To create interest in the lessons which follow in Unit II.
2. To inspire students to sense their kinship with and obligation towards all men.

#### Method of Lesson Presentation:

We wish our young people to realize how significant their relations with others are throughout life. They should know too, that now, in the time of youth, important choices of wonderful human relationships—friends, marriage, and family—can still be made well, if they know how to make them. Now is the time to develop attitudes and values which

will lead to intelligent and happy association with others.

We should try in this lesson to help the class members discover our objectives, rather than to moralize or "preach at them" about their obligations towards others. How shall we do it?

This lesson is a bit abstract and general. Much of its value lies in the excellent quotations. If students have Manuals, you might encourage them to study them in class. Motivate the study by listing three or four questions on the board. Discuss these, and those at the end of the lesson, following the reading. Read some of the most pertinent thoughts in class.

#### Motivating Questions:

1. Why is youth the most challenging period in the whole life-span?
2. To what extent is character (a) personal and (b) social? (See Briggs' list)
3. Is individuality possible except in society?
4. Can you suggest any better test of the religious life than that offered by President Eliot? (Manual, p. 32) *Scriptural references* illustrating the oneness of men are many and choice. You will find some choice expressions of religion in terms of "human solidarity" in any of the following: II Samuel 11; 12:1-7; I Kings 21:1-19; Amos 6:4-8; Matt. 5:7-10; 22:35-40; Luke 10:25-37; I Cor. 13, and those found in Bennion, M., *Moral Teachings of the New Testament*, Chapter LV.

#### Preview of Coming Lessons:

To awaken interest in the lessons that lie ahead ask the following questions:

1. Name the most important human relationships you have or expect to have: e. g.

Family—	{	grandson or granddaughter son or daughter brother or sister husband or wife father or mother grandfather or grandmother
---------	---	--

Friends—	{	boys girls men women children
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Citizen, Brother in Christ, School pal,  
(Concluded on page 51)



# Seniors

## GENERAL BOARD COMMITTEE

M. Lynn Bennion, Chairman; Llewelyn McKay, DeLore  
Nichols, A. William Lund, Antone K. Romney

Subject: THE RESTORED CHURCH AT WORK  
For Young Men and Women 15 and 16 Years of Age

## LESSONS FOR MARCH, 1943

### WHO JESUS IS

#### Lesson 9. For March 7, 1943

##### Problem:

How did ancient prophets know about Jesus? Was the work and mission of Jesus revealed to each prophet individually, or do many of the prophets quote from the testimonies of others?

##### Objective:

To increase faith in Christ as Redeemer of the world by emphasizing the fact that He was known in all ages of the world from the very beginning of time.

##### Supplemental and Enrichment Material:

"Be not called Rabi: for one is your master, even Christ; and all ye are brethren." (Matthew 23:8)

##### Questions and Problems:

1. Read the following references in pairs as indicated. First is the prophecy of the old Testament; the fulfillment is recorded in the New Testament.

Malachi 3:1-3

Micah 5:2

Deuteronomy 18:15

Psalms 35:19

Isaiah 53:12

Psalms 41:9

Isaiah 50:6

Psalms 22:16

Psalms 69:21

Matthew 11:9-11

Matthew 2:1-6

Acts 3:19-22

John 15:25

Luke 22:37

Mark 14:43-49

Matthew 27:27-31

Luke 23:33

Matthew 27:33-34

2. The voice of God Himself has declared at various times that Jesus was and truly is His Son. Read very carefully the following references. Compare them as to time, place, and conditions: Matthew 3:16-17; Luke 9:28-36; III Nephi 11:1-7; Extracts from the "Writings of Joseph Smith," Pearl of Great Price, p. 48.
3. We refer to Jesus as our Brother. Is He our brother in the sense expressed in the following lines?

"Children of our Father  
Are the nations all;  
'Children mine, beloved,'  
Each one doth He call;  
Be not divided—all one family;  
One mind and spirit  
And in charity."

4. With Jesus we were all in the pre-mortal world as children of our Heavenly Father. How is it that He became a Creator of worlds while the others of us, His brothers and sisters, seem to have progressed so slowly? Is it true in present life that some rise rapidly, while many move slowly, and some scarcely at all? Why is it so?
5. Read very carefully all references given under the topic "Jesus Is Center of All Sacred Writings." Just what evidence is this for the divinity of Jesus' mission in the world?
6. Book of Mormon people knew definitely of the coming of Christ on earth—almost the very day and hour He would be born. While the Old Testament contains many references to Him, it does not go into detail about His life and mission as does the Book of Mormon. Why?

##### Additional References:

Bible: These may profitably be used for alternate reading: I Thessalonians 4:9; Romans 15:1; Galatians 6:2; Matthew 19:9; I Thessalonians 3:12; I Peter 3:8; *New Testament Studies*, O. C. Tanner, Chapters 5, 6; *Doctrines of the Restored Church*, W. E. Berrett, pp. 16-17, 90, 163-174; *Teachings of the Prophet Joseph Smith*, J. F. Smith, pp. 29, 318, 341, 358; *Jesus the Christ*, J. E. Talmage, pp. 32-46; *Articles of Faith*, J. E. Talmage, Chapter 2; *Gospel Doctrine*, President Joseph F. Smith, pp. 22-24, 39, 85.

## JESUS, THE REDEEMER

#### Lesson 10. For March 14, 1943

##### Objective:

To help students understand the nature and reality of Christ's atonement.

**Supplemental and Enrichment Material:**

"I have received the witness of the Spirit of God in my heart, which exceeds all other evidences, for it bears record to me, to my very soul, of the existence of my Redeemer, Jesus Christ."—President Joseph F. Smith.

**Questions and Problems:**

1. Using a good dictionary, get the meaning of "redeemer," "redeem." Why are redeemers necessary, and when? Use a number of illustrations.
2. In our discussions of redemption, or salvation, we refer to "general salvation," and "individual salvation." Just how are both of these included in the Atonement of Christ? Be sure the problem is clear.
3. Here is a question which always gives concern. If it was necessary for Adam and Eve to partake of the fruit of the tree, why was it forbidden? Did God know they must and would eat of it? Ask others about it if it is not clear to you.
4. How is this true? "Adam fell that man might be."
5. What is the meaning of "fall"? Why is the word a bit confusing in the case of the "fall of Adam"?

**Additional References:**

Bible: I John 1:8; Isaiah 14:12; Romans 5:12-18; I Cor. 15:20; I Timothy 2:5-6; Colossians 7:18; John 10:17-18; 5:26; I Peter 1:19-29; Doc. & Cov. 19:16-19; *Articles of Faith*, James E. Talmage, Chapters 2, 3; *Vitality of Mormonism*, J. E. Talmage, Chapters 12-14; *Gospel Doctrine*, President Joseph F. Smith, pp. 80, 84, 120, 642; *Doctrines of the Restored Church*, Wm. E. Berrett, Chapter 6; *The Way to Perfection*, Joseph Fielding Smith, pp. 24, 26, 33, 37, 57, 171.

**PRIESTHOOD****Lesson 11. For March 21, 1943****Problem:**

If Priesthood is such an important thing, why do so many who have thus been honored give it such little consideration?

**Objective:**

To increase faith in and respect for the Priesthood and the boys and men who hold it.

**Supplemental and Enrichment Material:**

"Priesthood when honored insures brotherhood. It is a strong tie that binds men together. Priesthood establishes a common bond with common standards for all who hold it."

"The Priesthood is everlasting. That portion of this great power which we know as the Priesthood committed to man was instituted prior to the foundations of this earth . . . and is the highest and holiest Priesthood, and is after the order of the Son of God."—Joseph Smith.

"It [Priesthood] is the government of God, whether on the earth or in the heavens, for it is by that power, agency, or principle that all things are governed on the earth and in the heavens. . . . It governs all things—it directs all things—it sustains all things—and has to do with all things that God and truth are associated with."—President John Taylor.

**Questions and Problems:**

1. On the board illustrate divisions of the Priesthood into two groups of three divisions each. Explain the origin of these titles: Levitical, Aaronic, Melchizedek.
2. On the board make a list of all duties, opportunities, and privileges that are offered a young man as a result of holding the Priesthood.
3. What is the relation between Priesthood and Church?
4. Quote and discuss article 5 of the Articles of Faith.
5. Invite a returned lady missionary to speak to your class.
6. Read carefully Section 84 of the Doctrine and Covenants. Discuss importance of "the Priesthood covenant" as explained here.
7. Do other churches have Priesthood? Explain.
8. Just what do we do to honor the Priesthood?
9. Is it your honest opinion that young men of our Church meet the necessary requirements to hold the Priesthood?

**Additional References:**

Bible: Exodus 40:15; Numbers 16:10; 18:1; 25:13; Hebrews 7:5; 11-14, 24; I Peter 2:5-9; Doc. and Cov. 132:5-13; *Articles of Faith*, James E. Talmage, Chapter 10; *Gospel Doctrine*, President Joseph F. Smith, pp. 168-250; *Doctrine and Covenants Commentary*, Section 107; *The Religion of the Latter-day Saints*, Lowell Bennion, pp. 151-152.

**FIRST REVIEW LESSON****Lesson 12. For March 28, 1943****Objective:**

To review and rethink the high points of the lessons covered thus far in the course to the end that important Gospel truths may be retained.

**Observations:**

Many of our young people who enter the Mission Home prior to entering the mission field have vague ideas about the gospel teachings. They have been exposed to these teachings many times in various Church classes but have never achieved a clear understanding. Review lessons are given to help students organize and retain significant aspects of the gospel.

A review is intended to re-emphasize the key thoughts brought out in the lessons studied. If the teacher has helped the students to organize and summarize the important points of each lesson they should be well prepared for the review. Keep in mind that repetition is one of the laws of learning.

**Suggestions on Method:**

Since no marks or credit (in the day-school meaning of the word) is given, other means of stimulating effort must be sought. The following plan has proven successful with some classes of this age level.

Pick out as many questions as there are students in the class. Write each question on a separate piece of paper and number it. Mix up the questions in a hat. Then give each student a number. As the student's number is called he walks to the front of the room, picks out a number from the hat, and answers the question written on it. An element of fun can be introduced by putting a few blank papers in the hat. Students who draw the blanks are not asked to answer a question.

Interest in the review should be built up for several weeks ahead so that students will make an adequate preparation. Since a student may draw any question he needs to be prepared to answer any one of them on the list.

The teacher may help prepare for the review by reading over the titles and sub-titles of the lessons and asking students for any problems they would like explanations on. The student response to the review will enable the teacher to evaluate the effectiveness of his teaching.

## Description of Jesus Christ

*(Reprinted By Request)*

The following beautiful description of our Savior (republished by request) is said to have been found in a manuscript written by Lucius Lentulus to the Roman Senate, and is well worthy of preservation by those who are his followers at the present time:

"There is at present a man in Judea of singular character, whose name is Jesus Christ. The barbarians esteem him as a prophet, but his followers adore him as the immediate offspring of the immortal God. He is endowed with such unparalleled virtue as to call back the dead from the grave, and heal every kind of disease with a word or touch. His person is tall and elegantly shaped, his aspect mild and reserved. The hair flows in those beautiful shades which no united colors can match, falling into graceful curls below his ears, agreeably touching on the shoulders and parting on the crown of his head like the head-dress of the Nazarenes. His forehead is smooth and large; his cheeks, without spot, are of a lovely red; his mouth and nose are finished with exquisite symmetry; his beard is thick and suitable to the color of his hair, reaching a little below his chin and parting in the middle like a fork; his eyes are large, bright and serene. He rebukes with mildness, and invites with the most persuasive language.

"His whole address, whether in words or deeds, being elegant, grave and strictly characteristic of an exalted being. No man has ever seen him laugh, but the whole world beheld him weep; and so persuasive are his tears that one cannot refrain from joining in sympathy with him. He is modest, temperate and wise; and whatever the phenomenon may turn out in the end, he seems a being of excellent beauty and divine perfection—in every respect surpassing the children of men."

# Advanced Juniors



GENERAL BOARD COMMITTEE  
Junius R. Tribe, Chairman; Wallace F. Bennett,  
Wendell J. Ashton, Kenneth S. Bennion

Subject: THE CHURCH OF JESUS CHRIST  
For Boys and Girls 14 Years of Age

## PETER PROVES HIS WORTH Lesson 8. For March 7, 1943

### Objective:

To inspire loyalty to Christ and to those ideals He taught us.

### Method of Lesson Presentation:

Peter was a noble character. We wish our students to emulate his character and works. The way to achieve this aim is to have them fall in love with Peter. That should not be difficult because Peter's life was full of adventure and replete with incidents of faith, courage, and loyalty. These things appeal to adolescent youth.

(Select passages which you feel that your students will enjoy reading.) McKay, *Ancient Apostles*, Lesson 13.

### Enrichment Material:

"He who knows the right and does not do the right lacks courage."—*Confucianism*  
The Song: "Do What is Right."

Illustrations of people who have had the courage to do right within the experience of the teacher.

## STEPHEN, THE FIRST MARTYR Lesson 9. For March 14, 1943

### Objectives:

1. To illustrate the nobleness of forgiveness.
2. To indicate the growth and spirit of the Primitive Church of Christ.

### Method of Lesson Presentation:

Running through this lesson are two instructive themes: (1) The manner in which the early Church grew and the spirit which inspired and directed its growth and (2) the Christ-like character of Stephen—the first martyr on record for Christ.

#### I. The Growth of Church Organization

During His brief ministry Jesus did not set up a complete organization of the Church. He spent His time in His own ministry, instructing and training the Twelve to establish the Church throughout the world. The only officers Jesus appointed, as far as the New Testament record reveals, were apostles and seventy. (Luke 10:1, 17) As many people became converted through Peter and others, the Apostles needed help. The organization was expanded. List questions 1 to 3 on page 19 in the Manual on the board. Ask the class to read their lesson in the Manual or Acts 6:1-4 to find the answers. Note:

- a. The qualifications—"men of honest report, full of the Holy Ghost and wisdom."
- b. The democratic way in which they

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#### I. The Lame Made to Walk

Take some Bibles to class. Ask the students to read Acts 3:1-8 and, if you think it wise, let them dramatize the story. One or two rehearsals of this incident will impress its strength and beauty on the minds of your boys and girls. They will like it too. After the little dramatization, ask the class questions 1, 3, and 4 in the left-hand column of p. 17 of the student Manual.

#### II. The Price of Deception

The incident of Ananias and Sapphira (Acts 4:34-37 and 5:1-11) has several values: (1) It reveals the attempt to share things as brothers in the early Church; (2) It illustrates Peter's inspiration to judge people's words (the gift of discernment); (3) It shows the evil consequences of lying. The relating of this incident could be followed with a good discussion on the fruits of lying. Ask the following questions:

1. Why do people tell lies?
2. What are the results of lying?

#### III. Peter's Courage

Acts 5:12-42 contains much interesting material. Read or relate parts of it to the class. Ask the questions in the Manual, page 18, after reading Acts 5:29-33.

### References:

Study carefully Acts, chapters 3, 4 and 5.

were chosen. (Acts 6:3)

- c. Compare qualifications for men who receive the Priesthood and serve the Church in our day with those chosen in Acts, Chapter 6.

- II. The Christ-like Character of Stephen  
Let Stephen speak for himself. Your pupils will be impressed by his words and deeds. Acts 6:8-15 and 7:51-59 describe his courageous and forgiving spirit. Take time to lay the setting. Christianity was a small "Jewish sect." The Jewish leaders were afraid of losing their congregations. Unable to cope fairly with Stephen's inspiration and wisdom, they killed him.

#### References:

Acts, Chapters 6 and 7; Talmage, *Jesus the Christ*, pp. 709-712; Kent, *Greater Men and Women of the Bible*, Vol. 6 (Stephen).

#### Enrichment Material:

Compare Stephen's last words with those of Jesus (Acts 6:59, 60 with Luke 23:34).

### BEYOND JERUSALEM

#### Lesson 10. For March 21, 1943

#### Objectives:

1. To teach the spread of the Christian Church from Jerusalem throughout Palestine.
2. To impress students with some of the principles and gifts of the Gospel—faith, repentance, and baptism.

#### Method of Lesson Presentation:

##### I. The Setting

Begin the lesson by reviewing the geography of Palestine with the class. In our day, the location and geography of the Holy Land has assumed new interest. Ask questions, whenever you can, to bring students into the discussion, for example, (1) Where is Jerusalem? (2) Where was Jesus crucified? (3) Where was He born? (4) Name the provinces or main divisions of the country in Jesus' day (Judea, Samaria, and Galilee). Who were the Samaritans? Locate Gaza, Joppa, Lydda, and Caesarea.

With this geographical background, explain how Peter and his fellow workers began their labors in Jerusalem. Stephen's Martyrdom marked the beginning of a wave of persecution which sent Peter and Phillip to other parts of Palestine to proclaim their message.

##### II. Happenings

#### Questions:

1. What success did they have?

2. What interesting things happened to them?

List these questions on the board and then have your class study their Manuals or the passages of Scripture listed below. Ask the questions listed below, if you choose, following each incident which they read:

- A. Simon the Sorcerer at Samaria—(Acts 8:9-24)

#### Questions:

1. Why did Simon seek power to bestow the Holy Ghost?
2. How did he think he could get it?
3. How does one receive the Holy Ghost?
4. How can one obtain other blessings from God?

- B. The First Gentile Convert—(Acts 8:26-40)

#### Questions:

1. Where is Ethiopia?
2. On what condition was Phillip willing to baptize the man of Ethiopia?
3. Judging from the story, in what manner did Phillip baptize him?

- C. Peter at Lydda and Joppa—(Acts 9:32-43)

#### Questions:

1. By what means did Peter raise Tabitha (Dorcas) from the dead?
2. Describe her character and reputation.

#### References:

Acts, Chapter 8 and 9:32-43; McKay, *Ancient Apostles*, pp. 93-101; a map of Palestine; a Bible dictionary for pronunciation of Biblical names.

### A ROMAN SOLDIER TURNS CHRISTIAN

#### Lesson 11. For March 28, 1943

#### Objective:

To teach that men of all nations are children of God and the object of His interest and love.

#### Method of Lesson Presentation:

The story of Cornelius marks a turning point in history. The Christian religion had been taught only to the Jews (except for the Ethiopian) up to this time. Possibly Peter had thought that other peoples, called Gentiles, were not worthy to receive it. The  
(Concluded on page 48)





# Juniors

## GENERAL BOARD COMMITTEE

Junius R. Tribe, Chairman; Wallace F. Bennett,  
Wendell J. Ashton, Kenneth S. Bennion

### Subject: THE LIFE OF CHRIST

For Boys and Girls 12 and 13 Years of Age

## LESSONS FOR MARCH, 1943

### A WARNING IN THE NIGHT

Lesson 9. For March 7, 1943

#### Summary:

Soon after the Child Jesus was presented in the Temple, Herod issued the dreadful order that all male babies in Bethlehem should be slain. Joseph was warned in a dream and took his family to Egypt. The journey was dangerous, for the travelers had to move in secrecy through a wilderness where roving bands might be encountered.

Entering Egypt, the family found a temporary home. It is supposed that Mary busied herself with the care of the growing child, while Joseph found employment, perhaps as a carpenter.

Not long afterward, Herod died. Historians tell us (see any encyclopedia or Bible dictionary) that his death was one of suffering and terror. He had lived such a wicked, selfish life that he was hated by all, even in his own household.

After Herod's death, Joseph was told that it would be safe to return to Palestine. On the way he learned that Archelaus reigned in his father's place, and he was warned to avoid Bethlehem and Jerusalem on the way to Nazareth.

#### Suggestions for Teaching:

The chief purpose of this lesson, so far as the narrative is concerned, is to bridge the gap between the infancy of Jesus in Bethlehem and His boyhood in Nazareth. The lesson teaches faith in God; it teaches that prophecy is fulfilled, and that the purposes of God cannot be thwarted by wicked men. Encourage pupils to hunt up interesting information bearing upon the material covered in the lesson, such as the distance from Bethlehem to Egypt, the people who lived in this region, other occasions when Egypt played a part in the lives of Abraham and his descendants.

The life of Herod is an example of what is in store for those who choose not to follow

the great Plan that was discussed in our first lesson. It would be well to point out that God watches over those who are entrusted with important missions. If they will use all the wisdom with which they have been blessed, and if they will be prayerful and humble, the Lord will open the way before them.

#### Supplementary Material:

Egypt has been a land of particular importance in the work of the Lord. It was here that civilization flourished nearly five thousand years ago. Though different races dominated the land at various times, and dynasties rose and fell, the government of Egypt was usually fairly stable. Therefore law and order prevailed, and it was a place of refuge in times of need.

When Abraham first entered Canaan, he found famine in the land. Therefore, to save his family, his servants, and his flocks, he went, for awhile, down into Egypt. Later, in the days of his grandson, Jacob, there developed ill will between Joseph and his brothers, and Joseph was sold to Midianites who were traveling to Egypt. The young man went into the land as a slave; but because of his character, wisdom, and spirituality, he became the ruler of all Egypt and was able to save his brothers and all their families and property when famine again brought suffering and death to Canaan. Later there arose a "Pharaoh who knew not Joseph," and there followed the dark years of Israel's bondage. This period was brought to an end by the great leader Moses.

Among all the good and bad things that may be said of the Land of the Pharaohs, Christians will always remember that when Jesus was a helpless infant, threatened by one of the world's most ruthless tyrants, Egypt provided a haven of refuge until the time of peril was past.

(The words of the song, "God Moves in a Mysterious Way," are particularly appropriate for this lesson. You will find them in the *Deseret Sunday School Songs*, No. 292.)

## THE BOYHOOD OF JESUS

### Lesson 10. For March 14, 1943

#### Summary:

The Bible tells us but little about the early life of Jesus. It is to be assumed, however, that He lived and developed much as did other boys of Nazareth. We know that Jewish children were taught by the rabbi at the local synagogue. Their texts were scrolls of sacred writings, and they wrote in sand that had been spread over the floor.

When Jesus was twelve years old, He went with His parents to Jerusalem to observe the Feast of the Passover. The Feast lasted for several days, for there were many customs and ceremonies connected with its observance. When the Feast was over, the parents of Jesus started the return journey and traveled a whole day before they discovered that Jesus was not among the other young people of the company. Returning to Jerusalem, they sought Him three days. They at last found Him in the Temple, discussing matters with the wisest doctors and priests. The gentle rebuke of Mary and the answer of her Son are particularly deserving of note.

After this incident, we learn little more of Jesus' life until He is ready to begin His mission.

#### Suggestions for Teaching:

The Bible account of Jesus' early life is very brief, but there are three passages that are particularly worthy of our attention. One concerns His boyhood. It is found in Luke, Chapter 2, verse 40:

"And the child grew, and waxed strong in spirit, filled with wisdom: And the grace of God was upon him."

The second is part of the answer Jesus made to His mother when she found Him in the Temple:

"... wist ye not that I must be about my Father's business?"

The third says:

"And he went down with them, and came to Nazareth, and was subject unto them . . . And Jesus increased in wisdom and stature, and in favor with God and man." (Luke 2:49-52)

In all our study of the life of Jesus, we shall find little that is more applicable to our pupils and to their problems of life than are these passages. They tell the story of growth and development in the only ways God has ever recognized: through thoughtful work and study, and through obedience to parents. God does not suddenly invest anyone with grace and wisdom. These things must be won in the normal way. And just as Jesus learned, grew, and developed, so did Joseph who was

sold into Egypt; and so also did Joseph the Prophet, Abraham Lincoln, President Heber J. Grant—and so must every one of our pupils.

#### Supplementary Material:

John and Morris grew up in the same neighborhood. They attended the same school, belonged to the same Scout troop, deacons' quorum, and Sunday School classes. They had the same teachers, studied the same lessons, and had the opportunity to associate with the same boys and girls. One would think that they would grow and develop in about the same way. But the difference was almost unbelievable!

Morris constantly sought the friendship of thoughtless and mischievous boys. More and more frequently he and his associates roamed the streets after dark. His attendance at meetings became very irregular. When he did attend, he took no active part, except to make or encourage a disturbance. He gained a bad reputation in the neighborhood, and was looked upon with suspicion by the Juvenile Court authorities, who came often to check on his activities.

John followed a different course. He knew all the boys of the neighborhood, but he became intimate with only the finest. His dependability and willingness to serve won for him positions of responsibility in school, Scout, and Church activities. He became well known for his outstanding scholarship and for his courteous, manly ways. He was a joy to his parents and a favorite among an increasing circle of friends.

John "grew in favor with God and man"; but Morris was a trial to his parents and a problem to the community. (See Proverbs 10:1)

## PREPARING THE WAY OF THE LORD

### Lesson 11. For March 21, 1943

#### Summary:

The birth of John, the son of Zacharias and Elizabeth, was foretold by an angel from heaven, who declared that John should perform a special mission during his earth life. He was born a few months before Jesus. We know little of his early life, but may assume that it was similar to that of Jesus and of other Jewish boys. Later, he went into the wilderness until the beginning of his mission.

When he returned from the desert, John went direct to the Jordan where he preached repentance and baptized those who believed his message. Presently Jesus came to be baptized. As He was brought up out of the water, the Holy Ghost came upon Him, and

His Father's voice was heard. Immediately afterward, He went into the wilderness to prepare for His mission.

### Suggestions for Teaching:

This lesson covers a number of vital points in the life of Jesus and in the development of the Gospel Plan. John's life in the wilderness was a period of preparation in which he could commune with God. Other great leaders have gone through similar periods of "training" and contemplation. Moses spent forty years as a shepherd. Amos came up from the little village of Tekoa to declare the word of God in Bethel. The boy David was alone with his father's flocks before he was anointed to be king of Israel.

The baptism of Jesus is particularly important. He had committed no sin; but in order to fulfill the law, He subjected Himself to that ordinance, thus setting an example for the world.

Make sure that the pupils understand clearly the passages concerning the Holy Ghost and the declaration of the Father. Help them to recall other times when the voice of God has testified concerning the divinity of Jesus.

Ask pupils to read references in the Manual that tell of John's preaching.

### Supplementary Material:

When Jesus was born, the Lord called special witnesses to testify of Him. During the next thirty years no one had declared Him to be the Son of God. He was looked upon merely as a Carpenter of Nazareth. As was stated in a previous lesson, the Lord provides witnesses to establish the authenticity of His work and the divine calling of His servants. Prophets had foretold (Isaiah 40: 3; Malachi 3:1) that a messenger would be sent to prepare the way for Jesus. That man was John. His powerful call to repentance did much to shock the Jews into a realization that they had wandered far from the simple and righteous way of the Lord. Consequently, many were in a suitable frame of mind when Jesus came.

There is much in the work of Jesus to remind us of that performed by Moses. Jesus came to redeem His people from the spiritual bondage of sin; Moses, from the physical bondage of the Egyptians. The Jews, living in physical ease, were inclined to reject Jesus and His message; but the Israelites, living under the whiplash of their overseers, were more willing to follow Moses, though afterward they complained about his leadership. Jesus was introduced to the people by the declaration of John, by the voice of God, and by the power of His truth. Moses

demonstrated his authority by the force of miracles and plagues.

Spiritual bondage is harder to oppose than is physical bondage. In the one case we are lulled to a sense of ease by our own wicked and slothful inclinations. In the other, our bodies are tortured, and we cry out for relief. It was easier, therefore, for Moses to persuade the Israelites to follow him than it was for Jesus to convert the Jews to follow the Gospel Plan.

## COMMUNION IN THE DESERT

Lesson 12. For March 28, 1943

### Summary:

After His baptism and the heavenly manifestations occurring at that time, Jesus went into the desert, where He fasted forty days. Satan came to Him, offering three temptations. One appealed to the appetites of the body, one to the desire for wealth and power, and the third to the desire for 'applause' and attention.

Satan tried very hard to turn Jesus from His earthly mission, for he realized that his was a critical time in the earth's history. But Jesus was able to resist every temptation.

We, too, are confronted with the temptations that came to Jesus. Our Elder Brother, while in a mortal state, was wise enough to see the folly of yielding, and strong enough to control His natural desires. We, too, by following His example, can resist the temptations, great or small, that come to us.

### Suggestions for Teaching:

It is interesting to classify some of life's common temptations under the three headings suggested above. If you have a black board, ask your pupils to help you to prepare a brief list. In your discussion, point out the fact that we are not so likely, at first, to yield to great temptations as to small ones. However, those who give 'way in small matters, find themselves unable to overcome the great temptations that come as they grow older.

The value of observing Fast Day may well be brought out in this lesson. We understand that through fasting we are able to humble ourselves much more than we can when our hunger is satisfied, for then we feel no physical need for the help of the Lord.

A good relief map of southern Palestine would be helpful in the teaching of this lesson. Perhaps one of the pupils could prepare one of clay or papiermache. The region south and east of Jerusalem was rugged, desert country—a rather dangerous place, but ideal for one who wanted solitude.

**Supplementary Material:**

One need not look far for stories to illustrate today's lesson. In order to avoid the possibility of giving offense to someone, however, it is well to tell of something that happened "long ago and far away." Here is such a story:

Sarah Day (that was not her real name!) did very well in her home-town high school. At the graduation exercises she was valedictorian. She enjoyed the applause and compliments perhaps too much; and not long afterward she caught the bus for a far-off city, where her talents would really be appreciated.

But in the new school there were dozens of other valedictorians, editors of school papers, winners of oratory contests, etc., and so no one paid any attention to Sarah.

Then she found two girls who did notice her. They had her sit between them, and the three had a gay time getting acquainted. The other girls did not trouble themselves about the lessons—and did not let any classes interfere with their good times. Sarah felt flattered to think that these girls would single her out. Here, at last, was the popularity for which she was hungry. She would be like her new friends—carefree and happy!

Not many weeks later a very tearful Sarah sat in the principal's office and told a story of sorrow and disappointment. She had made a failure of school and had lost some of her highest ideals. All the gaiety and joy of life were gone because she had yielded to the age-old desire for applause, approval, and attention—things that have little real value, and which may cost us very dearly!

## Advanced Juniors ( *Continued from* ) page 44

manner in which the Lord instructed Peter that the Gospel of Christ is for all men makes an interesting and unique story.

### I. Peter's Vision at Joppa

Begin the lesson telling the class that Peter had a dream or a vision which changed the course of history. Then have the class read Acts 10:9-17.

Questions:

1. Why did Peter object to eating things unclean? (The Jews were very particular in the matter of eating; see Leviticus, Chap. 11 for illustration.)
2. What is the meaning of Peter's vision?

### II. The Interpretation of Peter's Vision

#### a. Cornelius (Acts 10:1, 2, 4)

Questions:

1. What was the Jewish attitude towards the Romans? Why?
2. What was the Roman attitude toward the Jews? Why? (Read Manual, Lesson 11, and Sholem Asch, *The Nazarene*.)
3. Describe the unusual character of Cornelius.
4. What facts and happenings convinced Peter that Cornelius was

worthy to receive the Gospel of Jesus Christ?

- a. His good character
- b. the witness of the Holy Ghost and
- c. Peter's vision and
- d. the fact that "God is no respecter of persons."

5. What does this statement, that "God is no respecter of persons," mean? Illustrate wherein the Book of Mormon teaches the same principle: I Nephi 17:31-39 and Jacob 2:15-21. This will illustrate again wherein our Church is in harmony with the Primitive Church of Christ.

### References:

Acts, Chap. 10; McKay, *Ancient Apostles*, pp. 101-104; Hastings, *Greater Men and Women of the Bible*, Vol. VI, pp. 155-170; Asch, *The Nazarene*, a novel based on Christ's life; a Bible Dictionary.

### Two-and-One-Half Minute Talks:

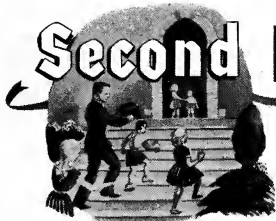
1. God is no respecter of persons.
2. Peter's vision and its interpretation.

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**"BRING A FRIEND SUNDAY" — JANUARY 10**

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# Second Intermediate



GENERAL BOARD COMMITTEE  
Gordon B. Hinckley, Chairman; Marion G. Merkley,  
Archibald F. Bennett

Subject: OLD TESTAMENT STORIES  
For Boys and Girls 10 and 11 Years of Age

## LESSONS FOR MARCH, 1943 A MAN OF PEACE

### Lesson 9. For March 7, 1943

**"Blessed Are the Peacemakers, For They  
Shall Be Called the Children of God"**

#### Objective:

To show that kindness is a virtue worth cultivating.

#### Point of Contact:

Reference to war, and the attitude of modern war makers. Contrast with the message of Christ.

#### Lesson Enrichment:

#### Dama's Jewels

Dama was a dealer in jewels who lived long ago in Palestine in the far East. He had the most beautiful and valuable jewels anywhere to be found. One day the high priest in the temple needed some jewels for his breastplate and he sent some messengers to Dama to buy the most beautiful jewels they could get. Dama spread out before them a number of beautiful stones, but they wanted even more sparkling ones. "Then," said Dama, "I will get some of my very most precious ones out of a cabinet in my father's room"; and he went to find the jewels. Presently Dama came back without any jewels. He said that he was very sorry, but he could not get them.

Then the visitors offered him an immense sum of money, but still he said that he could not oblige them, now. If they would return in an hour or two he could probably suit them. "We cannot wait," they said, "we need the jewels at once to mend the breastplate." So they went away. "Why did you not sell the jewels and make us rich?" asked Dama's wife. "Why," said Dama, "when I opened the door of my father's room, I saw that he was asleep on the couch. I tried to enter noiselessly, but the door creaked on its hinges and the old man started in his sleep. I thought to myself, 'I will not disturb

the slumber of my father even if it makes me rich. He is far dearer to me than gold.'"

#### Possible Methodology:

Use the blackboard; make a sketch map to show where Isaac was living. List the abuses that he suffered. How did he act? How do most men act under similar circumstances?

#### Expected Outcomes:

1. A knowledge that peace does pay.
2. A determination to live as the Lord has taught.
3. A resolution to find evils that you may correct, then do something about them.

#### Assignment:

1. Learn the tenth Article of Faith.
2. Teacher: Additional enrichment material for this lesson may be found in *The Instructor* for January, 1941.

## A HOUSE DIVIDED

**"Esau Despised His Birthright"**

### Lesson 10. For March 14, 1943

#### Objective:

To show that it is not what we are by nature that determines our future and our usefulness to the world, but what, with God's help, we make of ourselves.

#### Point of Contact:

If there are twins as members of the class, they may be used as the point of contact. Twins are not only like each other, but they are generally devoted to each other and inseparable. The pair of twins, in this story were as unlike as possible, and were always opposing one another. A picture of the Dionne Quintuplets might be used as a starting point.

#### Possible Methodology:

List the things that are noted in which these two boys differ: Esau was impulsive, frank, careless, weak, sensuous; of the open air. Jacob was cautious, cunning, strong, patient, intellectual; a stay-at-home. You probably

like Esau the best when you first meet the two, but Jacob was by far the bigger man for he cared for the more important things in life. While Esau was easily satisfied.

The task of the teacher is to present vividly the characters of these two, showing the development of their relationship—what they were; how they met the tests of life; what became of them as a result of their outlook on life,—that is the story. One could take responsibility and measure up; the other would not live up to the responsibilities that were naturally his; hence the blessing was taken from him.

#### Lesson Enrichment:

"The great problem in bringing up a child," says Forbush, "is not to make him a good boy only while he is a boy and when he is at home but so to nurture him that when he is a man and wherever he may be he will be a man of self-determining goodness." A parent may so rule as to make the child incapable of self-rule just as the much ruled nation loses the capacity for self-government. How this self-mastery comes about is one of the mysteries of our nature; but it does and even the most headstrong boy develops under wise training into the man with a reason firm and a temperate will. Our responsibility as Sunday School teachers is to encourage this development.

#### Activity:

Bring to class pictures of various articles, and ask pupils to say which would be more interesting to them, Jacob or Esau. The picture might include; bow and arrow, shovel, guns, books, etc.

#### Expected Outcomes:

1. A determination to try for the better things.
2. Self examination: "Am I all I can be?"
3. An attitude of desire to prepare for missions, and other responsibilities.

#### Assignment:

1. Learn the eleventh Article of Faith.
2. Teacher: Additional enrichment material for this lesson may be found in *The Instructor* for January, 1941.

### THE BEGINNING OF ISRAEL

"I Will Not Let Thee Go Except  
Thou Bless Me"

Lesson 11. For March 21, 1943

#### Objective:

*Courage in seeking the Lord will never go unrewarded.*

#### Point of Contact:

Use your map to show where Jacob spent the next twenty years of his life. It was divided: 7-7-6. What does this mean? Seven years for Rachel, then seven years more following his marriage to her. Pictures of the country of Haran, Bethel, Jordan, etc., might be used. A consideration of dishonesty may lead to the conclusion: Evil must always be punished. How was Jacob punished for his deceitfulness?

#### Possible Methodology:

Divide the story into episodes. Have the three episodes studied by three groups. Have it told by three people—one from each section.

List carefully the points at which courage was demonstrated by Jacob. Call for experiences to illustrate corresponding forms of courage from the pupils' own experiences.

#### Lesson Enrichment:

##### Real Courage

It is related that at the battle of Mary's Hill in the Civil War, the Union forces again and again made a desperate attempt to drive the Confederates from a stone fence behind which they were intrenched, but each time were repulsed with terrific loss. The ground was covered with the dead and wounded. About halfway between the two contending forces was a Union soldier crying piteously for water. After the last repulse a Confederate soldier, a mere boy, leaped over the stone wall, and amid a storm of shot, ran swiftly to the wounded soldier. Kneeling down beside him, he raised his head and held his own canteen to the lips of an enemy. Guns were leveled at him, but surprise and admiration prevented a shot from being fired and when he started to return a shout of approbation went up from both sides. —James Terry White, *Character Lessons*.

#### Expected Outcomes:

A new courage in facing problems, seeking the Lord, resisting evil, etc.

#### Assignment:

1. Learn the twelfth Article of Faith.
2. Teacher: Additional enrichment material for this lesson may be found in *The Instructor* for January, 1941.

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**"BRING A FRIEND SUNDAY" — JANUARY 10**

## JOSEPH AMONG HIS BRETHREN

"Behold, this dreamer cometh"

Lesson 12. For March 28, 1943

**Objective:**

*When responsibility is given to us we should be true to its every call, the best ambition is to leave a mark for good on the world.*

**Point of Contact:**

Dreams! Have any of yours ever come true? Do you believe in dreams?

**Points of Emphasis:**

1. Joseph's unhappy home life. Reason? Constant quarreling, jealousy, conceit, tale-bearing, Joseph's dreams.

2. The dreams. Joseph was ambitious; he was conscious of mental and spiritual powers superior to those of his brothers.

3. His ambitions checked. Joseph leaves home; excitement of the trip; his brothers destroy his high hopes. The pit; Reuben's proposal; the sale. Through all of this he seemed to hear a Voice calling him to be true. He heeded, and triumphed over every difficulty.

4. Dreams! Other men have had dreams also: Alexander, Napoleon, Lincoln, Wilberforce. Contrast these. In one group stands personal ambition; in the other there is a desire to be of service to the world. Some people have the power to triumph over every difficulty. John Milton was blind when he wrote some of his masterpieces. Alexander Pope was a hopeless cripple, with his leg supported by cruel iron braces. The lives of Chopin and Theodore Roosevelt were despaired of, they were such sickly children. Edison was deaf when he invented the phonograph. Ingersoll's oration at Napoleon's grave may be used to show the effect of personal ambition.

When we hear the call of duty or responsibility, the courageous listener cannot, must not fail.

"A man will remain a rag-picker as long as he has only the vision of a rag-picker. Most people do not half realize how sacred a thing a legitimate ambition is. What is this eternal urge within us, which is perpetually prodding us to do our best and refuse to accept our second best."—Orison Swett Marden.

**Lesson Enrichment:****Gave Them Responsibility**

Seven young boys were taken before a Baltimore judge the other day, charged with ridiculing and annoying an old woman of the neighborhood who does not understand English. The judge might have sent them to a reformatory, or put them in charge of a probation officer, or let them off with a scolding and a threat of dire consequences if they were brought before him again. But he was wiser than the average judge. He proceeded, with due form and ceremony, to swear in each of the seven lads as a special police officer whose sole duty it would be to protect the old woman from insult and injury. Then he told them how Hercules learned to treat every woman as a mother and every girl as a sister, and sent them forth in their new role, as representatives of law and order, with instructions to return and make a full report in a month.

**Expected Outcomes:**

1. A determination to do our very best, to make a mark in the world that is good.

2. To do every task assigned. It may give just the training needed in meeting later responsibilities.

**Assignment:**

1. Learn the thirteenth Article of Faith.

2. Teacher: Additional enrichment material for this lesson may be found in *The Instructor* for January, 1941.

## Advanced Seniors (Concluded from page 39)

work-associate, mankind.

2. Which of these are most significant?
3. Which are still largely in the making?
4. What control have we over them now?

**Assignments:**

"Your Marriage"

Short Talks—

- (1) Values I see in marriage from a girl's point of view. (by a girl)

- (2) Values I see in marriage from a boy's point of view. (by a boy)

Choose students carefully for these topics. Ask them to talk seriously to the question. Plenty of good humor will creep in unintentionally. Ask them to talk the subject over with their mother and father and with married friends.

# First Intermediate



GENERAL BOARD COMMITTEE  
Charles J. Ross, Chairman; Edith Ryberg,  
Albert Hamer Reiser  
Subject: WHAT IT MEANS TO BE A LATTER-  
DAY SAINT  
For Boys and Girls 8 and 9 Years of Age

## LESSONS FOR MARCH, 1943 HOW TO DRIVE EVIL OUT OF THE WORLD

### Lesson 10. For March 7, 1943

One of the distinctive teachings of Jesus, overcoming evil with good, is the subject of this lesson. Returning good for evil is one of the great tests of Christian character. Start this lesson by showing the children a picture of Jesus talking to a large number of people. There are pictures showing Him delivering the Sermon on the Mount. It was on this occasion that He expressed the great doctrine and gave the specific direction about "turning the other cheek," "giving your cloak also," and walking "the second mile."

This is one of the advanced principles of Christianity in that it requires great courage and strength to live it. There is no more effective way of removing strife from the world.

The lesson Manual offers a simple approach to the subject and tells a true story.

The application of the principle to the experiences of the children will be found in helping them to recognize that such strife-making activities as teasing, bullying and fighting are contrary to the teachings of Jesus.

Help the children to recognize situations in which people are victims of misfortune or other adverse conditions such as friendliness, being strangers in a neighborhood, being misunderstood, being "picked on," being poor, being physically or mentally handicapped. Children can help overcome the unhappiness of these conditions for others by being kind to them, by acts of helpfulness and friendliness and by helping the small, and the weak, and the handicapped. This adds good to the world and helps to subtract from the evil.

The Church Welfare Plan does a great deal to overcome suffering, to help people who are in distress from misfortune. As children give Fast Offerings and Tithing they contribute to the improvement of conditions and the betterment of people in need. By way of application have the children tell what

they can do to make better certain specific adverse conditions with which they are familiar.

## A GREAT BLESSING

### Lesson 11. For March 14, 1943

The aim of this lesson is to develop an attitude of enthusiasm for work. The plan of the lesson is to show how many of the good things of life are made possible through work and to hold up for praise all good workers of the past and present. The lesson should be given a spiritual emphasis by developing appreciation of the righteous use of the products of work.

The lesson Manual contrasts conditions among people who did not have well established work habits and those who worked intelligently and well.

Among the Latter-day Saints good work habits and industry have always been classed among the virtues. The idler has always been unpopular. An excellent memory passage is a quotation from the 80th Section of the Doctrine and Covenants, verse 124, quoted in the lesson Manual. Time devoted to explaining this will be well spent. It contains excellent rules for the benefit of the children.

Start this lesson by showing children a picture of a beehive. Write the word "Deseret" and explain to the children that this is a word taken from the Book of Mormon and that it means "Honey Bee." Tell them why the Beehive is the symbol of the State of Utah and that before Utah was so called it was named "Deseret." Show several names in which the word "Deseret" is used. As the *Deseret News*, The Deseret Sunday School Union, The Deseret Book Company, Deseret Industries, and then talk about the habits of the honey bee, to work hard, to keep busy, to be clean and tidy and productive. Have the class sing, "In Our Lovely Deseret." You could start the class in reading the Manual by showing them a picture of a wilderness and another picture of a well-developed city. And then ask them to find out who was better off, the Indians or the Pioneers? And



why? What did the Pioneers do to change the valley from a wasteland to a beautiful, thriving city?

Have the members of the class name the good things they want and lead them to suggest that they can get them by the right kind of work. List on the blackboard the names of the good things we enjoy because our fathers and grandfathers and others worked hard for them. Aim lastly to develop appreciation if the heritage which has been left to us by reason of the work of our ancestors.

By way of application lead the children to talk about the work they do or should do at home to make it a better place. Pictures of children working in the house or the garden or about the farm will help to direct the discussion.

Pictures of schools, hospitals, railroads, churches, factories, will lead the discussion to this aspect of what we owe to workers of the world. Pictures of men and women at work will also serve to give due praise to honest workers. Being a good worker is a part of what it means to be a good Latter-day Saint.

## WHEN BILLY NEEDED HELP

### Lesson 12. For March 21, 1943

Prayer is the subject of this lesson. The aim in teaching it should be to make clear the fact that there is a source of strength and power greater than ourselves from which we can get help when we need it, if we will ask in the right way and do our part to deserve what we pray for.

This three-fold aim is well illustrated by the lesson in the Manual. As the story is told it will offer an interesting beginning for the lesson. Lead the class into the reading by showing the pictures in the Manual and asking the class members to read the story about the boy and his pony.

Follow up the subject by having one of the children read the Lord's Prayer from the Bible. (Matthew 6:9-13.) Explain this prayer to the children in simple words. It is not too early to have them memorize this classical prayer. It is another bit of scripture which will be a life-long comfort to them. The earlier they get it in their memories the longer they will have it to enjoy.

Unknown to adults, children are often distressed by many vague fears and by uncomfortable feelings of insecurity. As a result of this lesson it is hoped that the teacher will be successful in impressing upon the children that prayer is an excellent way to get rid of fears and a good way to enjoy a sense of security. Knowledge that there is a power greater than ourselves to which we can appeal and that our petitions will be answered

has the effect of increasing our sense of security.

Encourage children to thank their parents for all they do. Help them to recognize the many kind services which other adults perform for children. Lead them to discover that saying, "Thank you for these gifts," brings us a feeling of well being and good will which puts the children on good terms with older people. Help them also to discover that saying "Thank you" to the Lord makes them feel good.

A song with which the children will be already familiar is found in *Little Stories In Song*, it is entitled, "A Song of Thanks," page 14. Another is, "Thanks for Daily Blessings," page 17. The children will also enjoy singing, "Prayer Is the Soul's Sincere Desire."

Many excellent pictures are available. There is a picture of Jesus praying in Gethsemane. There are many pictures of children praying. Use these to focus the attention of children upon the subject as you ask questions to bring out expressions of satisfaction and joy which come from praying.

Having a wholesome, prayerful spirit is another important part of what it means to be a Latter-day Saint.

## SELF-RELIANCE

### Lesson 13. For March 28, 1943

Being self-reliant is another important part of what it means to be a Latter-day Saint.

Self-reliance is a manifestation of faith. Faith makes people strong. It gives them confidence in the Lord, assurance of His blessings, so long as one is trying to do right. It gives one confidence in himself. A true Latter-day Saint is a person of strong faith, and is, therefore, self-reliant. He is able to take care of himself with confidence and assurance because he has made the Lord his partner and this partnership makes him eager to rely upon the powers which the Lord has given him.

As part of the development of this lesson the teacher should have the children tell what partnership with the Lord has brought us. List on the blackboard such blessings as the world, sunlight, trees, animals, parents, teachers, schools and the gifts of sight, hearing, and our physical ability associated with the use of our hands, our minds, our legs and healthy bodies. The Story of the Talents, (Matthew 25:14-30) can be told by the teacher in simple language as a story to illustrate what the Lord expects us to do with the blessings we have received.

Apply this lesson to the lives of the chil-

(Concluded on page 56)



# Primary

GENERAL BOARD COMMITTEE

Frank K. Seegmiller, Chairman; Lucy G. Sperry

STORIES FROM THE BIBLE, BOOK OF MORMON,  
AND CHURCH HISTORY

For Children 6 and 7 Years of Age

## LESSONS FOR MARCH, 1943

*Note:* As there are only four Sundays in March of this year we must omit one of the lessons. It has been decided to leave out the lesson listed for the third Sunday, "Feeding the Four Thousand," as this is very similar to the lessons for the first Sunday.

In the reprint of the outlines a new lesson has been substituted for this lesson to be used if a fifth lesson is needed.

Then our themes for March will be—

1. Faith in ourselves
2. Faith in members of our family
3. Faith in nature and its laws
4. Faith in our Heavenly Father

### For the Teacher:

"Faith is the first principle of revealed religion and the foundation of all righteousness."

"Without faith it is impossible to please Him."

"We cannot hear God's voice unless we listen and we will not listen unless we believe in Him."

"All things are possible to him that believeth."—Mark 9:23.

"Therefore I say unto you, whatsoever ye desire, when ye pray, believe that ye receive them and ye shall have them."

"The Lord can do all things for men through their faith."—1 Nephi 7:12.

"There is never a path so hidden  
But God will show the way  
If we seek the Spirit's guidance  
And patiently watch and pray."

"Jesus, the greatest teacher of all, demonstrated His faith by living it consistently and courageously. He translated His beliefs into His daily life."

The story is told of a young man who was hired to teach school in a foreign country. He was warned that he was not to teach any principles of Christianity. He accepted the position and tried to do as he had been instructed. He was a fine upright young man and even though he didn't mention Chris-

tianity a number of his students became Christians at the end of his teaching period. His lessons had been "caught" because of his fine example.

## FIVE THOUSAND GUESTS

Lesson 9. For March 7, 1943

### Text:

John 6:1-14; Mark 6:30-56; *Jesus the Christ*, Talmage, pp. 332-335.

### Objective:

*Faith in ourselves and how it will help us accomplish things.*

### Songs:

"I Do Believe."

Words:

"I do believe that Jesus hears  
A little child who prays,  
I do believe that with His love  
He'll watch o'er us always."

"Dare to Do Right."—*Primary Song Book*.

### Gems:

Be like Jesus, brave and true  
Do the things you ought to do,  
Trust in God, He'll help you, too.

### Pictures:

No. 39, Set of Colored Pictures for Nursery, Kindergarten and Primary.

Pictures of children doing things as dressing, playing the piano, cooking, building, taking part in activities in home or school.

### Lesson Helps:

"Mother, I got a knot in this old shoe string," my five-year-old's voice floated out to me where I was busy in the kitchen. "You'll just have to come and get it out."

"Keep working at it," I called back. "You'll get it."

"I've tried and tried, and I can't."

"That's another message to Garcia," I suggested. "Put it through, son."

There was silence for a full minute, then

the patter of bare feet on the floor. My son stood before me with flashing eyes and head held high. "Mother, you know that story is not true. You know you just made it up to get me to do things I don't want to do or can't do."

"Indeed, I didn't make it up," I assured him. "It's all true, every word of it."

"Honest?"

"Honest."

He looked at me, decided I was playing fair and gave his head a toss. "All right then. I'll put it through." And he pattered back to the living room.

There was another silence but after a little time he called to me triumphantly, "Well, I put it through."

The true story of Lieutenant Rowan had impressed one lesson on his mind—"If somebody else did it, I can."

—Instructor, for April, 1934.

"Don't say, 'I can't,' before you try,  
But try and see what you can do;  
Then if you've asked in faith, the Father  
Will gladly give help to you."

## JESUS WALKING ON THE SEA

Lesson 10. For March 14, 1943

### Objective:

*Faith in members of our family.*

### Text:

Matthew 14:22-33.

### Pictures:

No. 39 and 49, Colored Pictures for Nursery, Kindergarten and Primary.

### Songs:

"If You Have Faith," *Little Stories In Song*; "Night and Day," *Songs for Little People*; "Shine On," *Primary Song Book*.

### Gem:

"Little deeds of faith and love  
Make a home for us above."

"For parents who care for us day by day  
For sisters and brothers; for work and for play.

For all with whom our joys we share  
O, Father, we send Thee our praise and our prayer."

### Lesson Helps:

Imagine the great joy that comes from possessing the gift of unlimited faith. Peter must have experienced such a feeling when he first started to walk on the water, then

doubts came and he was lost, though he still had faith enough to know that Jesus could save him. Jesus was watching over His disciples then just as He watches over us now.

A mother's faith in her children has inspired many a man to greatness. How many we have heard give all the credit for their accomplishments to a mother or father who encouraged and believed in them.

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Note: Omit Lesson 11.

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## JESUS BLESSES LITTLE CHILDREN

Lesson 12. For March 21, 1943

### Objective:

*Faith in Nature and its laws.*

### Text:

Matthew 18:1-10; Mark 10:13-16; Luke 9:46-50.

### Picture:

No. 51, Colored Set of Pictures for Nursery, Kindergarten and Primary; Nature pictures.

### Songs:

"Forbid Them Not," "Let the Little Children Come," *Primary Song Book*.

### Gems:

"Jesus loved the little children,  
Took them gently on His knee  
And He blessed them kindly, saying  
'Suffer these to come to me.'"

"And if I try to follow  
His footsteps here below,  
He never will forget me,  
Because He loves me so."

### Thoughts For Teachers:

This lesson should help us to realize how important children are in the sight of our Savior and make us more fully realize our great responsibility as teachers.

In a talk given by one of our Church leaders, he asked the question, "If someone asked you to paint a picture of Christ, what would your answer be?" Immediately we would say, "No!" And still to each one of us is given a task so much bigger than that—building characters. Many blessings have been promised us if we will do our duty faithfully.

"Teach ye diligently, and my grace shall attend you."—Doctrine and Covenants, Section 88, verse 78.

## THE BISHOP WHO LOVES CHILDREN

Lesson 13. For March 28, 1943

### Objective:

*Faith in our Heavenly Father.*

This lesson is developed in the lesson material and there are no additional references for it.

Bringing out the truth that the more faith we have in ourselves, the harder we try to take care of ourselves properly the better people will like us and enjoy having us take part in activities no matter where we may be.

### Gem:

Let your first "good morning" be to your Heavenly Father.

"Dear Lord, we thank Thee for Thy care  
And all Thy mercy send;  
For food we eat, the clothes we wear,  
Our health, our homes, our friends."

### Lesson Helps:

Jesus loves children and cares for them if they have faith in Him. Many children really live faith. The following are real life examples:

A boy and his sister who had often heard stories on faith were out hunting the cows. The country was rough and they soon dis-

covered that they were lost. At first they were very frightened but a happy thought came to the little girl.

"Why don't we pray to our Heavenly Father and ask Him to help us?" she asked.

They both knelt down and asked Heavenly Father's aid. Then trusting in Him implicitly they climbed on the horse and left the reins loose. The horse carried them safely home.

A small girl was to give a talk at one of our Sunday School conferences a few years ago. On the day she was to speak she didn't feel very well; so she asked Heavenly Father to bless her that she might be able to appear and do her part on the program. That evening she gave her part and her voice was heard in every part of the building.

A young boy was to play a violin solo. He practiced and practiced but somehow he didn't seem to be able to play as well as he wanted to. He knelt down and asked for help from Heavenly Father and then he practiced again very diligently. It wasn't long before he could play his solo very well.

Somewhere in the classes these children had attended the story, a gem, a song, or a picture had impressed them with the true meaning of faith and caused them to make it part of their lives. That's why it's so fine to have lessons with the same general theme because something we do to impress this virtue is going to change a child's life and make him better because of our teaching. Maybe the story alone wouldn't do it but with the same theme carried out in each step in our class he is bound to get it from one or the other.

## First Intermediate (Concluded from page 53)

dren by leading them to report what they do for themselves. This will include dressing themselves, keeping themselves clean, keeping their rooms and homes tidy, taking care of their clothes and other property, doing work assigned to them by parents and teachers, taking care of themselves in school, on the playground, in church, in public places and in traffic.

The story told in the Manual will give them many other helpful ideas about self-reliance. Interest can be added to the reading of the Manual, if the teacher will suggest that the story is really a guessing game. Can they guess whom the story tells about?

You may have to help them. You can do so by showing a picture of President Grant but keep his name concealed.

Children have a strong desire to grow up. They yearn for experience. Their play is motivated to a great extent by the desire to

imitate their elders and to have the experiences which grown up people have. This is a strong drive in the lives of the children which feeds childhood ambitions. These are very important and should be sacredly safeguarded and encouraged by the teachers. This lesson will give opportunity to feed the wholesome ambitions of the children. A wise teacher with this lesson can give the children a lifelong inspiration to worthy achievements.

If your public library has the Home University Book Shelf you can obtain from it some helpful story such as the following: "Hans Brinker," Volume V, page 202; "How to Get Breakfast," Volume II, page 176; "How a Woman Saved an Army," Vol. IX, page 133; "Benjamin Franklin," Vol. IX, page 204; "The Royal Northwest Mounted Police," Vol. IX, page 355.



# Kindergarten

GENERAL BOARD COMMITTEE

George A. Hall, Inez Witbeck

STORIES FROM THE BIBLE, BOOK OF MORMON,  
AND CHURCH HISTORY

For Children 4 and 5 Years of Age

## LESSONS FOR MARCH, 1943

### FAITH

- I. Faith In Ourselves
- II. Faith In Members of the Family
- III. Faith In Neighbors, Friends and Community Helpers
- IV. Faith In Nature and In Our Heavenly Father

### JESUS CALMS THE STORM

Lesson 9. For March 7, 1943

#### Objective:

To discuss how children may develop faith in self through co-operative home activities.

#### Lesson Development:

Begin with activities the children participate in here in their Sunday Home which tests their faith in self; e. g.:

1. Bobby alone arranged the chairs in the circle this morning.

2. Jack spoke the prayer loud enough that all of us heard it.

3. Carol remembered every word of the sacrament gem.

Now discuss home activities which help children develop faith in themselves; e. g., going alone into a dark room; going alone to the grocery store; wiping dishes without dropping them; eating at table without soiling the cloth; playing and working peacefully with other members of the family.

#### Lesson Story:

##### Jesus Calms the Storm

Mark 4:37-39. Reference, Lesson 47, *Life Lessons for Little Ones*, page 105.

Present picture No. 47, Kindergarten and Primary set of colored pictures.

Let the children decide why Jesus could calm a storm.

"Every morning, it is true,  
There's something useful you can do,  
For God needs help from you and you.

#### Supplementary Story:

How the Home Was Built

Once there was a dear family—Father, Mother, big Brother Tom, little Sister Polly, and the baby, who had a very long name, Gustavus Adolphus—and every one of the family wanted a home more than anything else in the world.

They lived in a house, of course, but that was rented; and they wanted a home of their very own, with a sunny room for Mother and Father and Baby, with a wee room close by for the little sister; a big, airy room for Brother Tom; a cozy room that Grandmother might call her own when she came to see them. A box which Tom had made always stood on Mother's mantel, and they called it the "Home Bank," because every penny that could be spared was dropped in there for the building of the home.

This box had been full once, but it had been emptied to buy a little piece of ground where the home could be built when the box was full again. The box filled very slowly, though, and Gustavus Adolphus was nearly three years old when, one day, the father came in with a beaming face and called the family to him.

Mother left her baking, and Tom came in from his work; and after Polly had brought the baby, the father asked them very solemnly: "Now, what do we all want more than anything else in the world?" "A home!" said Mother and Brother Tom. "A home!" said little Sister Polly. "Home!" said the baby, Gustavus Adolphus, because his mother had said it.

"Well," said the father, "I think we shall have our home. If each one of us will help, I must go away to the forest, where the trees grow so tall and fine. All winter long I must chop the trees down, and then I shall be paid in lumber, which will help in the building of the home. While I am away, Mother will have to fill my place and her own, too, for she will have to go to market, buy the coal, keep the pantry full, and pay the bills, as well as wash, and cook, and sew, and take care of the children, and keep a brave heart until I come back again." The mother was willing to do all this and more, too, for the dear home! And Brother Tom asked, eagerly, "What can I do?—What can I do?" for he

wanted to begin work right then, without waiting a minute.

"I have found you a place in the Carpenter's shop where I work," answered the father. "And you will work for him, and all the while be learning to saw and hammer and plane, so that you will be ready in the spring to help build the home."

Now, this pleased Tom so much that he threw his cap in the air, and hurrahed, which made the father laugh; but little Polly did not laugh, because she was afraid she was too small to help. But, after a while, the father said: "I shall be away in a great forest cutting down the trees; Tom will be at work in the carpenter's shop; and who will take care of the baby?" "I will, I will," cried Polly, running to kiss the baby. And the baby can be good and sweet.

So it was all arranged that they would have their dear little home, which would belong to everyone, because each one should help; and the father made haste to prepare for the winter. He stored away the firewood, and put up the stoves; and when the wood-choppers went to the forest he was ready to go with them.

Out in the forest the trees were waiting. Nobody knew how many years they had been growing there, every year becoming stronger and more beautiful for the work they had to do. Everyone of them had grown from a baby tree to a giant; and when the choppers came, there stood the giant trees so bare and still in the wintry air that the sound of the axes rang from one end of the woods to the other. From sunrise to sunset the men worked, and although it was lonely in the woods with white snow on the ground and the chill wind blowing, the father kept his heart cheery.

Nobody's ax was sharper than his or felled so many trees, and nobody was gladder than he when spring came and the logs were hauled down the river.

The river had been waiting, too, under its shield of ice, but, now that the snows were melting, and all the little mountain streams were tumbling down to help, the river grew very wide and strong, and dashed along, snatching the logs when the men pushed them in, and carrying them on with a rush and a roar.

So they went on their way to the saw-mills, where they were sawed into lumber to build houses; and then Father hurried home.

When he came there, he found that the mother had baked, and washed, and sewed, and taken care of the children, as only such a precious mother could have done. Brother Tom had worked so hard in the Carpenter's shop that he knew how to hammer and plane

and saw. Sister Polly had taken such good care of the baby that he looked as sweet and clean and happy as a rose in a garden; and the baby had been so good that he was a joy to the whole family.

And this is how the home was built.

## HEALING OF JAIRUS' DAUGHTER

Lesson 10. For March 14, 1943

### Objective:

To show how parents help to develop their children's faith in them.

### Review Last Sunday's Lesson:

Let the children tell of experiences they have had in a storm (they will enjoy drawing a storm picture on the blackboard.) Review the story, "Jesus Calms the Storm."

### Lesson Development:

Talk about "sick" times in the home. Patsy was sick in Sunday School. She cried to go home because she knew mother would know what to do to make her feel better. Charles was a very helpful, patient little boy when he had to stay in bed with mumps because he had faith that mother would do all she could to make him well.

List on the blackboard:

Things Father Does At Home  
Things Mother Does At Home

### Songs:

Daddy's Homecoming; Father's and Mother's Care; Helping Mother.—*Little Stories In Song*.

### Lesson Story:

"Healing of Jairus' Daughter."

### Text:

Matt. 9:18-25; *Life Lessons for Little Ones*, First Year. (Jesus Brings A Little Girl Back to Life.)

### Suggested Rest Exercise:

Dramatize: *Daddy's Home Work*—e.g., washing the car, sweeping paths, making a cupboard, cleaning wallpaper, etc.

*Mother's Work*—e.g., ironing, stirring a cake, dusting, bathing the baby, sweeping the floor, hanging out clothes, etc.

## THE LOST SCISSORS

Lesson 11. For March 21, 1943

### Objective:

To discuss things our friends and play-mates can do to help us have more faith in them.

**Review Last Sunday's Lesson:**

Story  
Pictures  
Songs  
Dramatization

**Lesson Development:**

Talk about the things playmates do for each other; e. g., Dick lets my baby brother ride on his sleigh. He is very careful not to tip the sleigh then.

If the children tell of others' faults such as stealing, lying, etc., talk about how we can co-operate with them, helping them to overcome the fault.

**Lesson Story:**

"The Lost Scissors." Carefully follow the story development in the Manual.

**Other Playmates**

God of little children,  
Father kind and dear,  
Bless our little playmates  
Whether far or near.  
—Hazel Brobst.

**Songs:**

"Thank You, I Will Always Say," "Ten Little Fingers."—*Little Stories In Song*.

**APPLE SEED JOHN****Lesson 12. For March 28, 1943****Objective:**

To help to an understanding of the laws that govern plant life.

**Review Last Sunday's Lesson**

Enumerate and retell as many of the incidents related by the children last Sunday as you can.

**Lesson Development:**

(Faith in Nature and her laws)

1. Show a collection of colored pictures of children with animals and children with plants (magazine pictures).

2. Talk about animals and things they do; e. g., cats meow, purr, wash their faces, hunt mice, etc.

3. Discuss plant life. What can the apple tree in the neighbor's yard do? It holds the swing Jimmie's father made for him. It gives shade, lively perfumed blossoms and then apples to eat.

4. Trees are easy for children to draw. Make good use of the blackboard with this lesson.

5. Talk about the achievement of vegetables. A potato can live under the soil and make a beautiful plant grow above the ground. It can give its starch to be sold in packages to be made into cake and bread. It helps to make thin people grow fat and healthy, etc.

6. What can flowers do? They provide food for bees and birds, they make ugly brown clods of earth grow beautiful, cheer the sick, etc.

**Lesson Story:**

"Apple Seed John." Follow the development in the Manual.

**Songs:**

"I Saw Many Things Today," "The World Is So Lovely," "Spring Song."—*Little Stories In Song*.

**Supplementary Story:****Billy Boy's Garden**

"What a good time Mr. Johnson has giving away things that grow in his garden, and how we like his corn," said Billy. "Why can't I have a garden, mother, so I could give away some good things that grow in it?"

"A garden takes a lot of work, Billy," replied his mother, "but if you are willing to work and wish to help others, surely you may have a garden."

When planting time came, Billy put on his blue striped overalls and took his corn and bean seeds and started down the garden path.

As he went, he saw a rake lying beside the path. Was it not strange? The rake stood up, and said in a thin, scapy voice, "May I go with you to the garden, Billy?"

"Can you be of any help?" asked Billy boy. "Well, I can clear away the sticks and stones," said the rake.

"Then come along," said Billy.

So Billy boy and the seeds and the rake went on together until they nearly tumbled over a little spade there in front of them.

"May I go with you to the garden?" asked the spade. "I can dig the earth and make the holes for your seeds."

"Then you may come, too," said Billy.

The friends walked on and found a hoe that could keep the weeds out of the garden. What a fine helper he would be.

When a fat green toad offered to go along to eat the bugs that might destroy Billy's plants, Billy was happy indeed.

Billy and his kind friends, so willing to be helpful, made the finest garden to be seen anywhere.

From *Stories and Rhymes for a Child*, by Carolyn Sherwin Bailey.



# Nursery

General Board Committee: Marie Fox Felt

STORIES FROM THE BIBLE, BOOK OF MORMON,  
AND CHURCH HISTORY

For Children Under 4 Years of Age

## LESSONS FOR MARCH, 1943

### FAITH

Since the beginning of time Faith has been the most powerful force to move men to action. Faith in God's love, mercy and justice has been and still is the greatest source of comfort known. Faith that they are doing God's will, will unite people in bonds of common endeavor and make brothers of men regardless of race, nationality, color or creed.

Faith in God is not the only faith necessary to man. God expects us to have faith in ourselves and in our fellow men. Armed and fortified by such faith we can more nearly assist in the fulfillment of God's purposes here on earth.

Each Sunday morning we teachers need faith in ourselves in order that we can fulfill our sacred trust and responsibility. It is our great privilege to co-operate both with God and the children's parents in the development of many precious souls.

As the beginning of a personal inventory, do you have faith in your ability to talk with little children? You will note I said "with" and not "to." "With" means that you know the art of listening as well as the art of talking. Together they add up to the art of conversation.

Conversation may best take place in small groups of about six or eight. Frequently the topic to be discussed that will be of interest and value to all has to be provided by the teacher. In our case this topic appears in the Nursery Department Manual. A topic is designated for each Sunday. A skillful teacher will be alert to use as her beginner, objects that the children have brought with them. If possible she will lead from them to that which she desires to discuss.

Objects such as flowers, pictures, leaves, shells, twigs, pets and other things appropriate to the time of the year or to the experience of the children might be presented by the teacher. Usually she will be rewarded by a quick response on the part of the children, especially if they are permitted to touch as well as see it. *Too many objects or pictures should not be introduced in a single*

*morning.* It is confusing to the children and overstimulates them.

Questions merely requiring the answer "yes" or "no" should be rarely used. The answer received is often thoughtless and of no value. Questions involving memory such as "What did we talk about last Sunday?" are not very successful with little children since at this age both rote and logical memory are weak.

Conversation to be of value must be an interchange of ideas and feeling. No such interchange can take place where the teacher does all the talking.

For the success of group conversation it is essential that only one person talk at a time. Frequently little children become impulsive and all want to talk at once. The teacher must be patient and gentle in handling such a situation. Once it has been agreed that only one person speaks at a time, the teacher must refuse to listen to a child who interrupts another.

Never repeat what a child says except for a timid child who cannot speak loudly enough to be heard.

If a teacher would be an artist in leading group conversation she will never laugh at the remark of a child, ridicule, ignore or deceive any one of them. She will live close to them and pray always for a greater love, understanding and appreciation. She will daily thank God for the great privilege she has to meet each week with these little children, remembering always that "of such is the Kingdom of Heaven."

Now let us preview our lessons for March to see wherein we can assist in building faith.

### THE BABY MOSES

#### Lesson 10. For March 7, 1943

#### Objective:

*To show some degree of appreciation for the rights of a baby to exercise its budding faith.*

The presentation of this lesson should bring real joy to the teacher. As is suggested in the Manual, pictures of babies doing things in different situations will prove an



excellent beginning. Magazine and newspaper pictures of babies are very numerous. A very beautiful and interesting book entitled, *Babies*, by Ruth Alexander Nichols and published by the Macmillan Company or some other book in which appear attractive babies in very interesting situations would be all that one would need to promote a lively discussion. Such delightful pictures bring forth contributions about what "our baby can do." Besides developing our appreciation of the babies' faith in what they can do, think of the faith that each child is developing in his ability to express himself in the presence of others.

After the discussion of the baby pictures has terminated, a picture of baby Moses might be presented. Baby Moses could do many things too. Permit the children to show you pictures of a baby doing things that he or she believes Baby Moses might do. Because he could do all of these things his mother was afraid for him. If the baby brothers or sisters of your class members were in danger, what would they do? Tell them and draw pictures showing what Moses' mother and sister did.

### THE PIONEERS' COMMUNITY STOREHOUSE

Lesson 11. For March 14, 1943

#### Objective:

*By contacting our neighbors and understanding them, to expand our faith to include them.*

Since faith is the basis of trust and honor among men, it is essential that we build a firm foundation at this age level. The example of parents and teachers is most important here.

Since most of us judge other people by ourselves, let us begin by doing things that we have faith that we can do. After such activities as singing, reciting little gems or the telling of interesting incidents, continue with what things both you and the children have observed other people do.

Long ago our Pioneers had faith in each other. Many people came to Salt Lake with faith that those who were already here would help them until they could help themselves. They were not disappointed. Our

story today tells of those who shared what they had with others.

### OUR ANIMAL FRIENDS

Lesson 12. For March 21, 1943

#### Objective:

*To develop an attitude of confidence in animals to take the place of fear.*

The development of faith, our objective for this month, is not confined to people alone. Our Heavenly Father created all the animals, plants and every living thing on the earth. He has placed them here for our benefit. Let us supply ourselves with an abundance of pictures showing the things that animals can do. If you are fortunate enough to live in a community base your discussion around what old Dobbin, the horse, or Molly the cow, owned by Robert's father can do etc.

### ELIJAH FED BY THE RAVENS

Lesson 13. For March 28, 1943

#### Objective:


*To trace an article of food as far back along its sequence of development as is wise for this age child.*

We began this unit on faith with what babies can do and then continued on with what we, ourselves, can do. From here we continued on with a discussion of what our neighbors can do. Our animal friends were not forgotten. They, too, can do things. Today is our banner Sunday. It is a discussion of what our Heavenly Father can do. We all know that with God nothing is impossible and that our absolute faith in Him is not misplaced. Because food is of paramount interest to little children we center our discussion around it.

The writer had an interesting day in the presentation and development of this lesson at one time because she took advantage of a little child's natural curiosity. She brought to Sunday School samples of real food. From this was developed an appreciation of how good our Heavenly Father is to all of us and always has been. Long ago Elijah had faith in our Heavenly Father and his faith was rewarded.

Great joy and satisfaction comes to us by working in a group together for those less fortunate. We gain love for each other and a sincere desire to really be our brother's keeper.

# The Funny Bone



## Could Be Worse

"My baby is the living image of me."  
"What do you care, so long as he's healthy?"

## Careful, Boy!

There is one thing worse than a wife who can cook and won't; that's a wife who can't cook and will.

## Now-a-Days

Customer: "I'd like a dollar dinner, please."

Ritzzy Waiter: "Yes, sir. On White or Rye, sir?"

## Probably Did

Doctor—"Mrs. Mac, did your teeth chatter when you felt the chill coming over you?"

Mrs. Mac—"I dinna ken, doctor; they were lyin' on the table!"

## His Name Was Joshua

"Any relation to the Joshua who made the sun stand still?"

"No, suh. I ain't got nothin' to do wit dat Joshua. I'se de Joshua dat made de moon-shine still."

## Not Very Toothsome

A dentist met one of his patients on the street and asked him to pay his overdue bill. The patient just looked at him and laughed. The dentist said, "Can you imagine that guy . . . laughing at me with my own teeth!"

## Couldn't Help It

First English Crook—"How did Bill die?"  
Second Ditto—"E fell through some scaffolding."

"Whatever was 'e doing up there?"  
"Being 'anged!"

## Legal Restraint

"You bum! Nothing but the law makes me keep my hands off of you."

"Nothing but the law makes you keep your hands off of a lot of things."

## Safety First

Cop—"Lady, don't you know this is a safety zone?"

Lady—"Surely; that's why I drove in."

## Military Secret

First Rookie—"I feel like punching that top sergeant's nose again."

Second Rookie—"What do you mean, again?"

First Rookie—"I felt like it yesterday."

## Provided

The preacher was giving it thick and strong to his audience. He kept on repeating the phrase: "There will be weeping and gnashing of teeth."

A member of the congregation, getting rather bored, remarked: "Well, let them gnash them, them that has them."

To which came back the solemn reply:

"My friend, teeth will be provided."

## Not Exactly Perfect

Landlord (to prospective tenant)—"You know, we keep it very quiet and orderly here. Do you have any children?"

"No."

"A piano, radio or victrola?"

"No."

"Do you play any musical instrument? Do you have a dog, cat or parrot?"

"No, but my fountain pen scratches a little sometimes."

## Boomerang

A crowd of Nazis arrived at the pearly gates and clamored to get in.

"Who are you?" asked St. Peter.

"We're the fifty Nazi aviators shot down by the R.A.F. today," they answered.

"I'm sorry," said St. Peter, "but the official Nazi communique says only two Nazis were shot down today. Two of you can come in temporarily, and the other forty-eight know where they can go."

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